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NAE on the move

■ Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals, will be engaged in his usual busy schedule during the month of February: January 31-February 3—Calvary Baptist Church, Fort Lauderdale, Fla.; February 4-6—Washington, D. C.; 7 (evening)—Visionaires, Park Street Church, Boston, Mass.; 8—Annual Conference Protestants and Other Americans United for Separation of Church and State, Park Street Church, Boston, Mass.; 9—Religious Advisory Board, Civil Defense, Washington, D. C.; 16, 17, 18—Federal Seminar, Washington, D. C.; 21—Missionary Convention, Central Baptist Church, Quincy, Mass.; 29—Eastern Regional Conference, National Association of Evangelicals, Williamsport, Pa.

■ Dr. George L. Ford, executive director of the National Association of Evangelicals, and Dr. Clate A. Risley, executive secretary of the National Sunday School Association, will be in a series of meetings in Nebraska this month: Sunday, February 7—afternoon rally in Omaha Gospel Tabernacle, 2006 Douglas, Dr. R. R. Brown, pastor; Monday, 8—10:00-12:00 a. m., also at Omaha Gospel Tabernacle, Pastors' Clinic with Dr. Ford speaking on "The Pastor and the Community," Dr. Risley on "The Pastor and the Church," and Rev. Sherman Williams, director of the Christian Education Extension Department of Scripture Press, on "The Pastor and the Sunday School"; Monday afternoon, rally. Monday evening, 8, and morning, afternoon, and evening on Tuesday, 9—First Baptist church, 14th and K Streets, Lincoln. On Tuesday evening Dr. Ford will speak at Evangelical Free church, Grand Island, and Dr. Risley and Mr. Williams will join him there for meetings on Wednesday and Thursday, 10 and 11. Later in the month, February 29-March 2, Dr. Ford will participate in the Eastern Regional Conference of the National Association of Evangelicals at Williamsport, Pennsylvania.

■ Rev. Mahlon L. Macy, field director for the National Association of Evangelicals, will lead a series of evangelistic meetings February 3-14 in the Friends Church, Wabash, Ind.

■ The NAE Executive Committee will hold its meeting in Chicago, February 15. Several NAE staff members will attend.

Action

Official Publication of the National Association of Evangelicals

VOL. 18, NO. 12

READERS' GUIDE FOR FEBRUARY 1960

7 / A RETURN TO GOOD READING
By Peter deVisser
Evangelical literary standards can be raised if we work together

8 / PASSION OR PASTIME: BOOKS FOR ALL
By Arnold D. Ehlert
A survey of the events and trends in the publishing industry

10 / FIFTY BEST BOOKS
By Arnold D. Ehlert
Action's book editor picks the best titles of the year

14 / WHO SAYS YOUR CHURCH CAN'T HAVE A LIBRARY?
By Gwen Roberts Boyer
A church and public librarian shows you how to do it

16 / CHRISTIAN LITERATURE FOR THE WORLD'S MILLIONS
By Harold B. Street
Evangelical cooperation makes possible an important ministry

23 / TEN THOUSAND TEENS SHOW EVANGELICAL YOUTH POTENTIAL
By Donald H. Gill
Report on the fabulous 'Capital Teen Convention'

DEPARTMENTS

3 / NAE ON THE MOVE
4 / CAPITAL COMMENTARY
6 / PEOPLE IN ACTION
18 / BOOKVIEWS
18 / JUST A MINUTE
19 / JOHN NOBLE
20 / WORLDVIEW
25 / READERS SAY
26 / EVANGELICAL NEWSFRONT
35 / PERSONALIA
36 / RECORD REVIEWS
39 / ASK DR. SUNDAY SCHOOL

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

As Congress returned to Washington -- with political considerations distinctly in the foreground -- the lawmakers were eyeing numerous bills, some of them having a direct bearing on evangelical interests and concerns.

A bill to ban alcohol from the airlines, on safety grounds not as a temperance measure, should get some sort of Senate consideration. It was passed by the House during the previous session. However, it got that far once before and failed to get Senate approval. This year will be the acid test. Incidents involving hazards to air safety and inconvenience to passengers should be reported to the Senate Subcommittee on Aviation, Washington 25, D. C.

Meanwhile the Federal Aviation Agency has adopted the regulation limiting alcohol on airlines to drinks served by the stewardess. However, passengers could bring drinks aboard and get the stewardess to pour. Passengers showing signs of intoxication are not to be served. The regulations also provide for a fine of up to $1,000 for persons who bring drinks aboard and serve themselves.

In spite of this regulation, which is a halfway measure at best, the pilots and stewardesses want legislation to put the drinks off completely.

The chaplain of the House of Representatives, the Rev. Bernard Braskamp, made another innovation in the brief devotional which precedes the legislative day. On the opening day of the second session the chaplain's prayer included a recitation of the Lord's Prayer in unison by the members. Three years ago, Chaplain Braskamp began the practice of reciting a verse of Scripture before his prayer, and has continued to do so each day that the House meets. The net effect is the institution of a brief devotional service in place of a prayer only.

Federal aid to education, both public and private, will likely get further consideration. Open demands by Catholic officials for federal aid to parochial as well as public schools raise the church-state question, which could get into the discussion in this go-around.

But legislators are keeping a weather eye on the surprising lack of response to loan provisions already included in the Defense Education Act. Both public and private elementary and secondary schools may take advantage of low-interest government loans to provide for scientific equipment and visual aids in the fields of mathematics and modern languages. Private schools, including those which are church-related, have not responded to anywhere near the degree expected by Congress when the legislation was passed two years ago. Hearings will be scheduled to find the reason, and funds provided for such loans could be pared down considerably.

The Federal Bureau of Prisons has established an arrangement with the Department of Pastoral Services of the National Council of Churches whereby clergymen can receive training within the federal prison system. The training will be given at Lewisburg Federal Penitentiary. The clergymen will serve as internees for up to one year, at a pay rate of $4,040 per year. Men taking the course may either seek a chaplaincy in a penal institution or return to a regular pastorate. The course is so constructed as to be of value in either case.

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people in *Action*

▪ PETER DEVISSER, who leads off this Book Number with his plea for "A Return to Good Reading," writes out of a background of 20 years in the religious book publishing field. He is director of publications at Zondervan Publishing House, Grand Rapids, Mich., a position he has held since April 1958. He was previously with *Christianity Today*.

▪ THE TWO SIGNIFICANT features in every Book Number are our book editor's survey of the publishing year and his list of the "Fifty Best Books." As librarian for the Bible Institute of Los Angeles (the library also serves the Talbot Theological Seminary and the School of Missionary Medicine) and as book editor for this magazine, Dr. Arnold Ehlert is one of the best qualified men in the country to write these two features. He stays in close touch with the publishing industry all during the year and is in a position to objectively interpret what he learns.

▪ WHEN WE BEGAN checking around to find someone to do an article on church libraries, the name of Mrs. Gwen Roberts Boyer kept recurring in conversation. Those who knew of her work as librarian at the First Baptist church, Hammond, Indiana, were enthusiastic in their recommendation . . . so we asked her, she consented, and you can read her "Who Says Your Church Can't Have a Library?" on pages 14 and 15.

In addition to her work as church librarian, she is also public librarian at Dyer, Indiana.

▪ HAROLD B. STREET, executive secretary of Evangelical Literature Overseas, went around the world last year surveying the success of evangelical publishing overseas. His encouraging report is told in "Christian Literature for the World's Millions" on pages 16-17. He writes both from a publishing and missionary background, having been with the Sudan Interior Mission prior to coming with ELO in 1954.

▪ THIS MONTH WE ADD another name to our growing list of contributing editors. The latest is Dr. William S. Deal, president of Western Pilgrim College, El Monte, Calif. Dr. Deal contributes to a number of other magazines and we are pleased to have him write the monthly devotional feature, "Just a Minute" (p. 18).

Actually the title is a bit of a misnomer. In a test around the office we discovered that the average reading time was 61½ seconds, but what kind of title would that make?

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ill hate the one, and love
ne other; or else he wil
nold to the one, and despi
Ye cannot ser

By PETER DEVISSER

A *Return* TO GOOD READING

ONE OF THE MOST widely quoted articles in Christian magazines in recent times has been Dr. A. W. Tozer's, "The Decline of Good Reading." Originally an editorial in *The Alliance Witness,* it has been reprinted by a number of leading evangelical journals. (See *Action,* October 1959.)

The editorial expressed deep concern over the appallingly wretched reading habits of the average evangelical Christian in this country, the amateurish literary mediocrities turned out by Christian writers, and the output of religious trash issued by various publishers under the name of Christian. "Indeed" said Dr. Tozer, "it is hardly too much to say that illiterate religious literature has now become the earmark of evangelicalism."

Dr. Tozer, as usual, made his point well. He has a talent for putting his finger on sore spots in our spiritual and cultural make-up. To be sure, awareness of the problem is a first and necessary step to meeting it. But at the same time, although Dr. Tozer pointed to the lack of spirituality among us as the root cause of all this, the article—alas!—seemed to leave us in our literary sins and miseries. The question is, how are we to be delivered from this wretched state? Where do we go from here?

The answer is by no means an easy one, for the problem is complex and it is not a simple matter to fix the responsibility. These things come up at every writers conference. The recent Wheaton Centennial Conference on Writing, held at Wheaton College, was no different. There, as in Dr. Tozer's editorial, so-called religious fiction came in for a major share of attention.

Although this field must be dealt with—and vulnerable as it may be—it is an over-simplification to limit ourselves to that. The problem of lack of quality and the "cultural lag" in literary production among evangelicals pervades other forms of writing—devotional, inspirational, sermonic, even theological, although possibly to a lesser degree than in fiction.

At the Wheaton conference we had a three-hour panel on this very subject. Specifically, the aim of the discussion was to fix responsibility for the sad state of affairs Dr. Tozer had noted. On the panel with Dr. Clyde S. Kilby, head of Wheaton's English Department, as moderator, were the following as representatives of various fields concerned: Margaret Landon, author of *Anna and the King of Siam,* and Henry Coray, author of *Son of Tears,* for the writers; Professor Gunnar Urang of Trinity College and Dr. Elva McAllaster of Greenville College, for the teachers; and Joan Wise Jesurun, free lance editor long with McGraw-Hill, and myself for the editors and publishers.

Mr. Coray, speaking for writers, was of the opinion that the publishers constituted the chief cultural roadblock. Without trying to escape blame justly due, others of us thought the responsibilities ought to be more widely distributed. Aside from the matter of availability of quality manuscripts, there are also intricate problems of marketing—the level of taste and public acceptance—things we can only touch on here.

But even if we agree with Dr. Tozer that it is spiritual deficiency that is at the root of it all, I think we shall still have to add that there is a serious *cultural* deficiency that contributes to it, and for this we shall all have to take our share of responsibility—the writers, the editors, the publishers, as well as the teachers and the general reading public. And if there is to be any upturn—a *return* to good reading—it will have to be the result of carefully considered steps with each one in a key position taking responsibility and constructive leadership in his own special field. This upturn can come, and there are some encouraging signs that the growing awareness of the problem will spur it, but it may take a generation or more to show real results.

Publishers do have serious responsibilities. Too often, unfortunately, they are not fully aware of them; sometimes they are too busy, or they are preoccupied with "the market." Their sins are more in saying "yes" too often than in saying "no."

The critics and the public have no idea of the enormous amount of pressure—personal, organizational, etc.—that is continually being put on publishers to issue mediocre stuff. That is where the trained editor and manuscript reader comes in, and a wise

(Continued on page 13)

Passion or Pastime .....

LAWRENCE Clark Powell, librarian of the University of California at Los Angeles, wrote a book recently entitled, *A Passion for Books*. It is a most stimulating confession of an inveterate book lover and reader.

Frederick the Great is reported to have said in his old age, "My latest passion will be for literature." Every bookstore, whether dealing in new or second-hand books, will have its regular customers who "feed on books." Unfortunately there are many who never look into a book from January to December—unless it should be their bank book.

Those who ought to be reading religious books will find a rich source from which to choose among the publications of the past year. In spite of the fact that we had a short year—only nine months due to moving up the annual Book Number from May to February—the selection was easier than it has been in the past several years, or shall we say harder. The list filled up faster and had to be trimmed more drastically than any year since the present review editor began his work.

The committee consisted again of Dr. Merrill C. Tenney, dean of the graduate school, Wheaton College; Dr. Coleman Luck, book editor of *Moody Monthly*; Dr. Lloyd A. Kalland, professor of philosophy at Gordon Divinity School and book review editor of *Christian Life,* and the book editor of *Action.*

There was a good measure of agreement, but the aggregate of titles recommended by all the members would have doubled the list. The final selection is. of course, my own, but I sincerely appreciate the help of these other men who are in positions to see and evaluate the current flow of religious literature.

Due to the necessity of closing the copy for this number before the end of the year we are deprived of the summary statistics and other interesting evaluations of the calendar year's work by the various publishers. A few things are obvious, however, to anyone connected with the book business.

Both quality and quantity of production are up. One publisher in the religious field speaks of an eight to ten per cent increase in sales over last year while a general publisher that has a growing religious department says that sales of religious books were up something like 13 to 15 per cent. The growing church library movement is partly responsible for the increase, and we were happy to be influential in seeing regular book discussion sessions inaugurated in two churches in the Los Angeles area during the past year.

The Lists

As we look over the evangelical list this year, we find Eerdmans leading again—as they usually do—with seven titles. (Who happens to be the publisher does not enter into the decision about putting a book on the list, of course.) Zondervan is second with four and Harper and Moody tie for third place with three each. Adding the Harper titles on the second list, however, brings them up to a total of seven titles.

Westminster, Doubleday, and Abingdon seem to be about tied for first place on the second list. The religious department of Doubleday is making a strong bid for leadership among religious departments of general publishers. Westminster is to be commended especially this year for the high quality of their titles.

We usually find each year one or two missionary books making the list. There were a number of most fascinating missionary accounts that we did not feel we could include, but which we feel deserve mention. *God Holds the Key* by Geoffrey T. Bull (Moody), while not a missionary book, grew out of the author's internment by the Communists when he was on missionary work on the borders of West China. It is a deeply spiritual thought-diary.

Carolyn Canfield's *One Vision Only* (Moody) is the biography of Isobel Kuhn. Few women on the mission field had more charm, devotion, descriptive ability, and native acceptance than she. The one book that moved the book editor himself more than any other during the year was D. Vaughan Rees' *The Jesus Family in Communist China* (Paternoster Press, London). This indigenous group, totally separated from any foreign Christian influence, has achieved a remarkable witness and demonstration of New Testament Christianity. The group is not without some criticism by those who had known them before China closed, and the book has not been well advertised or circulated in America, but it is a documentary study that ought not be overlooked. The author is a missionary doctor.

We have two good commentaries on Acts this year. The *Evangelical Bible Commentary* series (Zondervan) looks as though it will become the most significant single series for evangelicals. Forty volumes are projected. There is enough scholarship behind it to satisfy the seminary graduate and enough spiritual exposition to feed the soul and provide preaching aid for any pastor.

There were no dictionaries that came to our attention during the year. We are looking forward to the new theological dictionary edited by Drs. Harrison and Bromily which is scheduled for spring release by Baker. The ten-volume *Encyclopedia of Christianity* in preparation by the Sovereign Grace Publishers is moving along with work on Volume 2 getting under way. General editor has been announced as Edwin H. Palmer, with Professor John Murray as editorial adviser. Half a dozen associate editors will assist the work.

There are two subjects on which a noticeable number of books were published during the year. We cannot take the space to enumerate all of them here and some of each have been included on the lists. One is Calvinism and the other is science and the Bible. Both are due to anniversaries of Calvin and Darwin. The degree to which both of these men have influenced the thought and life of men has yet to be properly evaluated. Anyone interested in compiling these lists can do so by consulting the *Cumulative Book Index* and the *British National Bibliography*.

New Starts

We always like to note beginnings. Each year some new series get under way and many of them are both interesting and worthwhile. Among those noted this past year is one called Christian Presence Series. *Sandals at the Mosque* by Kenneth Cragg (Oxford, $2.75) is the first title to appear.

BOOKS FOR ALL

By ARNOLD D. EHLERT

The series is edited by M.A.C. Warren, whose general introduction outlines the purpose of the series. He feels that in order to meet the present challenge of the revolting and reorganizing peoples of the world it will be necessary (1) to re-evaluate critically the Christian religion in a framework that rejects its inherently Western flavor and (2) to make people of different cultural backgrounds feel at home in the new world. The approach will not be easy, he admits. The total result, he hopes, will be good. There is, of course, an overlooking here of some of the basic elements of the gospel—a universal sinfulness of man and thus a universal need of the Saviour, and of the New Testament way of salvation. There are still many worthwhile thoughts in the book.

The *Evangelical Bible Commentary* (Zondervan) holds promise of becoming the one commentary set that one will not want to be without. The first two volumes of a projected total of forty look good. The purpose is to produce a set thoroughly evangelical in the sense of Adam Clarke—not that it will be in any way another Clarke, but is to reflect both his scholarship and spiritual insight. On the former score the editors will be hard put to find men with the breadth of scholarship in the languages and literature. We fear such just don't exist anymore, but the intent is good.

The A. J. Holman Company announces a new exposition of the English Bible in five volumes to be published in 1960. Sixty-five contributors are involved with Dr. Carl F. H. Henry acting as editor.

Another ambitious commentary program is *The Layman's Bible Commentary,* the first five volumes of which were announced for October 1959. There are to be 25 volumes in all to be published over a period of six years. An introductory volume and commentaries on Genesis, five of the Minor Prophets, Luke, and four of Paul's Epistles were scheduled for October. Copies had not come to the reviewer's desk before the deadline for this Book Number.

News About Books

We believe it is in order to mention here an item from the second-hand book field. In a sense all books are already old by the time they reach the market and any book is new to him who has not read it, regardless of when it was published.

What is said to be a record price paid for a single book at a public auction is reported in *Publisher's Weekly* for December 14. Hans Peter Kraus of New York, a rare book dealer, paid $182,000 for a richly illustrated manuscript Apocalypse at a public auction in London. This richly illuminated book with a Latin commentary by Berengaudus is dated around 1250. The book with the most unique 'publication' channel (God gave it to Christ and He sent an angel to "signify" it "unto his servant John . . . to shew unto his servants"—Revelation 1:1) now becomes the most highly valued single item to be purchased at open auction.

At the close of the year the best seller list contained two religious books —*Dear and Glorious Physician* by Taylor Caldwell (Doubleday) and *This Is My God* by Herman Wouk (Doubleday). The former is a fictional account account of Luke the Physician. The second is on our list.

Very few Biblical novels have come out this past year, bearing out our observation last year that this particular form of writing may have reached its peak. (The article on the religious novel which appeared in the Book Number last year, and the list, which has been doubled since it was published with the article, are scheduled for publication in a booklet early this year.)

William Schnell's second book, *Into the Light of Christianity* (Baker) went into a second printing. It is an examination of the doctrines of Jehovah's Witnesses in detail with Biblical refutation.

Two books that we know should have been on the list were omitted inadvertently in the process of closing it. Edgar J. Goodspeed's *Matthew* (Winston) was published just after we closed the list last year. A strong case is made out by Dr. Goodspeed for the Apostle Matthew as the author of the gospel which bears his name. Nelson Glueck's *Rivers in the Desert* (Farrar, Straus and Cudahy) went into a third printing during the year. It is a history of the southern part of Palestine known as the Negev. Present-day developments are included in this fascinating and important study.

Year's Choice

Each year it seems that we become capitivated by an expensive book. It does take money to produce lavishly illustrated books and they are obviously not for everybody. Libraries and scholars who want the extra quality and can pay for it will find a good deal of joy and enlightenment in *Views of the Biblical World, Vol. 1, The Law.* The book is printed in Israel and an Israeli editorial board is in charge of the project.

Copies can be obtained from the Hitchcock Publishing Company, P. O. Box 1000, Wheaton, Illinois, for $25 each. It is printed on beautiful, coated paper and the typography and design are delightful. This first volume has 303 pages. Color illustrations grace every page and some pages have three or four. Maps are inserted from time to time. The Pentateuch is covered in this installment.

Closing Thoughts

As we conclude the past year's work in books, we have a feeling of real satisfaction and enrichment. We should like to have shared more books with our readers. When the magazine went to a monthly schedule space became more limited. A new policy now goes into effect with more widely selected reviewers from a cross section of the evangelical constituency. The book editor's remarks will be of the survey type and of a general nature. We already have some fine titles in view for the new lists.

There is an anonymous quotation, taken from John Bate's *Six Thousand Illustrations: Moral and Religious Truths,* with which we go back to our desk: 'And in good sooth it may well be said, that unto true Christians good and holy books are as ladders to climb up to heaven, as sparks to kindle the heat of the Spirit, when it is quenched or waxed cold in them, and as props to stay up their faiths, that it may increase." END

Fifty Best Books

March 1, 1959 - Dec. 1, 1959

TWENTY-FIVE BOOKS
EVANGELICAL IN SENTIMENT

Although the volumes listed below obviously do not reflect all the convictions of all evangelical groups, they either (1) set forth major doctrines in a significant manner; (2) presuppose such doctrines in an attempted application to modern problems; (3) attempt a serious solution for some problem on an evangelical approach which, while not necessarily endorsed, should be known, or (4) present the evangelical mind in some other attractive way.

Andrew W. Blackwood, editor, *Evangelical Sermons of Our Day*. 383 pp. Harper. $5.95. Something new has been added to this anthology—the editor discusses each sermon as to its material and method. Thirty-seven samples make this a rich collection.

E. M. Blaiklock, *The Acts of the Apostles*. 197 pp. Eerdmans. $3.00. One of the Tyndale Bible commentaries on the New Testament. A substantial introduction and pointed exposition make it a good working tool.

Edward John Carnell, *The Case for Orthodox Christianity*. 162 pp. Westminster. $3.50. By "orthodox Christianity" the author means "that branch of Christendom which limits the ground of religious authority to the Bible." Fundamentalism and dispensationalism are considered 'perils.'

Charles W. Carter and Ralph Earle, *The Acts of the Apostles*. xiv, 435 pp. Zondervan. $6.95. Second in the new Evangelical Commentary Series, and a very usable volume. A good deal of scholarship underlies the work but technicalities are held to a minimum.

Harold R. Cook, *Missionary Life and Work; a Discussion of Principles and Practices of Missions*. 382 pp. Moody. $5.00. The author is on the faculty of Moody Bible Institute and is missions editor of *Moody Monthly*. He has been a missionary and has traveled extensively in the field.

C. B. Eavey, *Practical Christian Ethics*. 240 pp. Zondervan. $3.95. Sequel to his earlier *Principles of Christian Ethics*. In the present volume the Christian's duties toword God, self, others, nature, marriage, etc., are discussed.

Robert O. Ferm, *The Psychology of Christian Conversion*. 255 pp. Revell. $4.00. A refreshingly thorough and basic treatment of one of the most fundamental aspects of Christianity. Both the historical and experimental phases are handled.

Martin J. Heinecken, *God in the Space Age*. 216 pp. Winston. $3.50. The space age was sure to draw theological discussion and this is an attempt to probe the implications of the era for the theologian, particularly as he faces the scientist in the never-ending exchange of challenges.

Russell T. Hitt, *Jungle Pilot, the Life and Witness of Nate Saint*. 303 pp. Harper. $3.75. Stimulating biographical and spiritual study of the pilot in the now celebrated Operation Auca, in which the five missionaries were killed.

The Holy Bible, Berkeley Version in Modern English. viii, 944, 289 pp. Zondervan. $7.95. Twenty scholars collaborated on the Old Testament, which with the New Testament done some years ago by Gerrit Verkuyl makes up the complete Bible in a definitely independent translation.

Jacob T. Hoogstra, editor, *John Calvin, Contemporary Prophet. A Symposium*. 257 pp. Baker Book House $4.50. Commemorates the 450th anniversary of Calvin's birth and the 400th of the finishing of his *Institutes*. Fifteen contributors discuss significant aspects of the reformer.

D. Martyn Lloyd-Jones, *Studies in the Sermon on the Mount*. 320 pp. Eerdmans. $4.00. Careful yet spiritually deep expositions on the famous passage. This British preacher has achieved a world-wide reputation for Biblical preaching.

Alva J. McClain, *The Greatness of the Kingdom, an Inductive Study of the Kingdom of God as Set Forth in the Scriptures*. xvi, 556 pp. Zondervan. $6.95. A distinct contribution to the field of Biblical theology, covering both Old and New Testament aspects.

Russell L. Mixter, editor, *Evolution and Christian Thought Today*. 224 pp. Eerdmans. $4.50. Thirteen members of the American Scientific Affiliation discuss

evolution. They are all consecrated Christian believers and well trained scientists. These men probably give as careful a critique as is possible for Christian scholars to make at this time.

John Murray, *The Imputation of Adam's Sin.* 95 pp. Eerdmans. $2.00. Those who have read any of the author's previous works will welcome this new study of an old and important theological problem. Unless imputation is understood the story of redemption cannot be properly told.

J. I. Packer, *"Fundamentalism" and the Word of God.* 191 pp. Eerdmans. $3.00 ($1.25 in paper). A sympathetic and penetrating discussion of the authority of the Bible, its place in faith, and the problems of reason in relation to revelation.

Jaroslav Pelikan, *Luther the Expositor; Introduction to the Reformer's Exegetical Writings.* xiii, 286 pp. Concordia. $4.00. This is a companion volume to the large set of Luther's *Works* now in progress. The principles and practice are discussed with case studies.

Charles Caldwell Ryrie, *Biblical Theology of the New Testament.* 384 pp. Moody. $5.00. A welcome contribution to the studies in Biblical doctrine. This treatment limits itself to an analysis of the major sections of the New Testament.

Dwight Hervey Small, *Design for Christian Marriage.* 221 pp. Revell. $3.50. Fifteen years of counseling in family and marriage have undergirded the author for this helpful and evangelical approach to an important subject.

Helmut Thielicke, *Between God and Satan.* viii, 84 pp. Eerdmans. $2.00. Deep, spiritual study of the temptation of Jesus in the wilderness. The author is Dean and Professor of Systematic Theology at the University of Hamburg.

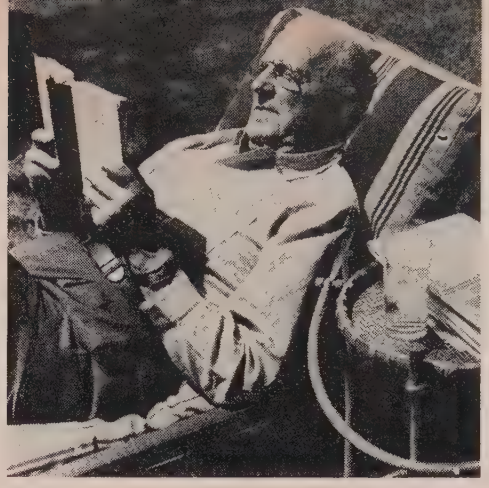
Thomas F. Torrance, *The Doctrine of Grace in the Apostolic Fathers.* 150 pp. Eerdmans. $3.00. The doctrine of grace is held by the author to be the doctrine most sensitive to change, and therefore a good one to select to show the difference between essential New Testament Christianity and that of the following three centuries.

Howard F. Vos, editor, *Religions in a Changing World.* 441 pp. Moody. $5.50. An evangelical evaluation by authorities in each field. Special attention is given to current rising nationalisms, Communism, and mass communication.

Ethel Emily Wallis and Mary Angela Bennett, *Two Thousand Tongues to Go; the Story of The Wycliffe Bible Translators.* ix, 308 pp. Harper. $3.95. The story of one of the world's most successful and least criticized mission agencies.

John F. Walvoord, *The Millennial Kingdom.* xxiv, 373 pp. Dunham. $4.95. A study of the three main schools of thought on the millennium examining the premises and major distinctives of each. The premillennial position is expounded.

Paul A. Zimmerman, editor, *Darwin, Evolution, and Creation.* 231 pp. Concordia. $3.95. Four authors contribute to this study of the status of the evolutionary versus creation theories of cosmogony. All are scientists, theologians, or both.



Fifty Best Books

March 1, 1959 — Dec. 1, 1959

TWENTY-FIVE BOOKS OF SIGNIFICANCE TO EVANGELICALS

Volumes listed below are not evangelical in sentiment but are significant either because (1) they are doctrinely inarticulate, obscuring their evangelical loyalties; (2) they clearly reflect various degrees of departure from evangelicalism, yet represent a viewpoint or achievement with which evangelicals should be familiar, or (3) they are compilations of representative viewpoints and hence necessarily are not exclusively evangelical.

John Bright, *A History of Israel.* 500 pp. Westminster. $7.50. Designed to be a definitive textbook and resource volume for students of the Old Testament. The background is illuminated more than hitherto possible due to archaeological materials now available.

Emil Brunner, *The Letter to the Romans, a Commentary.* 168 pp. Westminster. $3.50. A theological exposition of the great Epistle which is at the same time within

the range of the intelligent layman. The dialectic is here put to good use in some passages.

Theodore R. Clark, *Saved by His Life; a Study of the New Testament Doctrine of Reconciliation and Salvation.* xiv, 220 pp. Macmillan. $4.50. The broad sweep of redemption is expounded here—blood of Christ to salvation by the Word, the Holy Spirit, the church, and by the life of Christ.

Oscar Cullmann, *The Christology of the New Testament.* 342 pp. Westminster. $6.50. Stress is laid on the person and work of Christ as revealed by His names and titles. The philogico-historical method of exegesis is used here with rich results.

David J. Ernsberger, *A Philosophy of Adult Christian Education.* 172 pp. Westminster. $3.50. This is "a tentative working philosophy of adult education for the local church" by a pastor who is working at it. He believes that the teaching function should be rescued to a place closer to the beginning in the sequence of pastoral duties.

Nels F. S. Ferre, *Know Your Faith.* 125 pp. Harper. $2.50. A simple, yet basic, restatement of this author's position on the major aspects of theology. His questioning of the validity of life after death will doubtless stir up some controversy.

J. E. Holley and Carolyn F. Holley, *Pictorial Profile of the Holy Land.* 248 pp. Revell. $5.95. Longtime travellers and residents in the Land itself share here photographs of Palestine, one to a page with descriptive text and map for each.

E. Stanley Jones, *Conversion.* 253 pp. Abingdon. $3.25. A case book as well as the essence of a lifelong belief in and work toward the change of life that comes through Christ. Jones is not a theologian; the book lacks an adequate Biblical exegesis, but deals rather with the experience.

George A. F. Knight. *A Christian Theology of the Old Testament.* 383 pp. John Knox Press. "This is *a* Theology of the Old Testament," in the author's words, which is based on the presupposition "that the Old Testament is nothing less than Christian Scripture."

Kenneth Scott Latourette, *The Nineteenth Century in Europe: the Protestant and Eastern Churches.* vii, 532 pp. Harper. $7.00. Volume II of a major work entitled *Christianity in a Revolutionary Age, A History of Christianity in the Nineteenth and Twentieth Centuries.*

Halford E. Luccock, *Preaching Values in the Epistles of Paul, Vol. 1: Romans and 1 Corinthians.* 219 pp. Harper. $3.50. Stimulating suggestions and insights by a master preacher who combines a number of sermonic devices.

Sigmund Mowinckel, *The Old Testament as Word of God.* 160 pp. Abingdon. $2.75. The problem of the divine-human phenomenon of the Old Testament forms the burden of this treatise.

Lewis S. Mudge, *In His Service; the Servant Lord and His Servant People.* 176 pp. Westminster. $3.00. Since this was the theme of the Eighteenth General Council of the World Alliance of Reformed and Presbyterian Churches held in Sao Paulo, Brazil, in 1959, this book is timely and pertinent.

Stephen Neill, *A Genuinely Human Existence: Towards a Christian Psychology.* 312 pp. Doubleday. $4.50. An Anglican bishop in India and world Christian seeks to develop a Christian critique of man's search for a standard of life in its basic humanness.

Alice Parmelee, *All the Birds of the Bible: Their Stories, Identification, and Meaning.* 279 pp. Harper. $4.95. Another beautiful, thorough coverage of a fascinating area of Bible study. Both archaeological and spiritual material are found here and sound scholarship as well.

Jaroslav Pelikan, *The Riddle of Roman Catholicism.* 272 pp. Abingdon. $4.00. Objective studies of Catholicism are difficult. This author is in a position to come as close to it as any, we suppose. Understanding is the first ground of criticism.

Stewart Perowne, *The Later Herods.* 216 pp. Abingdon. $6.50.

Stewart Perowne, *The Life and Times of Herod the Great.* 189 pp. Abingdon. $6.50. These two books, though published earlier in Britain, deserve to be introduced to American students of the New Testament because of the significance of the Herodian line and the difficulties connected with their history. A good deal of research is condensed into these two volumes.

Ira Maurice Price, *The Monuments and the Old Testament.* 450 pp. Judson. $6.75. Under Price's editorship this book went through seventeen editions. It is now brought up to date by Ovid R. Sellers and E. Leslie Carlson. Rich illustrations and voluminous indexes add to its value.

Erik Routley, *The English Carol.* 272 pp. Oxford. $5.00. Specifically a history of carol singing and its relation to church history. Supplements *The Oxford Book of Carols.*

Dietmar Schmidt, *Pastor Niemoller.* 224 pp. Doubleday. $3.95. Looked upon by many as one of the Christian heroes of our times, by others as an enigmatical figure, Niemoller makes a fascinating subject for a biography.

Francis P. Weisenburger, *Ordeal of Faith; the Crisis of Church-going America, 1865-1900.* 380 pp. Philosophical Library. $6.00. The Professor of History at Ohio State University explores some less known details of the American religious scene in an interesting period.

Charles C. West, *Outside the Camp.* 168 pp. Doubleday. $3.00. The author of *Communism and the Theologians* examines here the church in her battle with the world, chiefly on the farflung battle lines of Asia where he was caught in the Communist advance some years ago.

William J. Wolf, *The Almost Chosen People; a Study of the Religion of Abraham Lincoln.* 215 pp. Doubleday. $3.95. Not for twenty years have we had a serious study of this century-old problem in theology and national politics. Wolf sees Lincoln as "among God's latter-day prophets."

Herman Wouk, *This Is My God.* 356 pp. Doubleday. $3.95. We chose this title because it represents a modern and well written personal description and testimony of Judaism. The author is a Pulitzer prize winner.

Good Reading

(Continued from page 7)

publisher listens to his editor's recommendations.

But there is too much of a mind prevailing among us—and this is especially true of us in evangelical circles—that a *good* man cannot write a *bad* book. To put it conversely, there is a widespread feeling that because a man is a successful minister or has served 25 years as a missionary or has led a long, devoted and useful life in some other field, whatever he writes is worth publishing in book form. This is a very mistaken and dangerous notion, one that often prompts people who should know better to urge a publisher to accept a manuscript because it is the work of a saintly old friend or a former pastor or teacher. Of course, quality suffers. The ability to say "no" is every bit as important for a publisher as the intuition to sense something good.

That even repeated rejection slips from reputable publishers cannot discourage the foregoing notion is evidenced by the very high percentage of religious titles among the output of the subsidy and vanity publishing racket. These are monuments to the idea that a man's career is not complete unless he has published a book, even if he does so at his own expense from his meager savings or retirement income. It is a notion that dies hard.

Another current trend that militates against quality is that of "publication by celebrity." This idea is riding high at the present time in secular publishing circles, spurred on by television. It is also spilling over into the religious publishing world. Thus we get the idea that a man should author a book just because he can run faster, or jump higher, or sing louder than anyone else and that because of these feats his ideas on religion should be shared with all the rest of the world. Here again, quality suffers.

So prevalent has been the lack of quality and talent in religious publishing that even secular columnists have taken note. Recently Sydney Harris in his "Strictly Personal" syndicated column wrote: "Most of these aspiring authors are trustworthy, loyal, helpful, friendly . . . and untalented. Their fine characters and good intentions gleam from every page; and so does their lack of writing ability. . . . . It is the religious manuscripts, especially, that are the most painful to look at. . . . . The amateurs feel strongly about the subject, and they assume that strong feelings make strong writings, but such is not always the case" (*Pittsburgh Post-Gazette,* November 23, 1959).

Mr. Harris goes on to write a full column about the lack of talent among religious writers, and his words underscore the fact that there is more than a grain of truth in the view of the world that there is something in the evangelical Christian tradition that is anti-talent, anti-cultural, anti-scholorship and anti-quality. This ought not so to be. As Dr. Tozer has said, "It is lamentable that we are content to leave quality to the Catholic and the liberal."

This is where the responsibilities of the teacher and the writer come in. The teacher's task is to train and inspire to ideas and skill, as well as to *discipline*. Good writing is a hard task, one that requires severe self-discipline, and our religious writers have not, as a rule, been willing to take the pains and the time to present a finished product. But where, pray tell, should there be more zeal and dedication to present a product fit for the Master's use? Dedication and discipline—the willingness to take endless pains, to write and rewrite, to seek perfection—these essential elements have been woefully lacking in religious writing.

Admitting for the moment the publishers' share of responsibility for the current state of affairs, it ought also to be a prime goal of the college teachers of English writing and literature to train and inspire their most talented students for posts of responsibility in the publishing houses of the nation, religious as well as secular. Certainly an editor of taste and discernment can make a world of difference in a publisher's list, but such people are hard to find. This may be one of the reasons for the dearth of quality.

Lastly, we come to the responsibility of the reading public, and it is here that the cultural lag in evangelical circles is most evident. Now a publisher is supposed to try to lead public taste, not just follow it. But the experience of being burned in the market a few times by trying to upgrade the readers' taste cannot help but be reflected in the publisher's future decisions. Unfortunately, this has been true at times in the field where the issue of quality is most sensitive — religious fiction. Here the Christian novelist and publisher are sometimes victims of the Pollyanna tradition in religious fiction, and the seeming refusal of the Christian reading public to accept anything that really comes to grips with the problem of good and evil. In fact, so sensitive are the taboos in this realm that it is an open question whether a truly Christian novel—one that deals adequately with the conflict of good and evil—can be published by an evangelical publisher, or whether such has to be relegated to the secular field.

In all these things we need a program of education, starting with the home and church and school. For the love of good books is something that has to be acquired; it is only rarely self-taught. And if the taste for good reading is not consciously taught and instilled, by suggestion and example, in home, school and church, our group reading taste will continue to decline and illiterate trash will flourish.

We need not underestimate the enormity of the task of encouraging good reading, because readership figures in this country are rather shocking to start with. Recently the *Saturday Review* cited some figures used in a speech by Robert Kenyon, president of the Magazine Publishers Association, and compiled in a Gallup Poll. Only 17 per cent of Americans said "yes" when asked whether they were reading a book at the time of the survey. This compares with 55 per cent in Great Britain, 45 per cent in Germany, 33 per cent in Australia and 31 per cent in Canada. Mr. Kenyon also said that fewer than half of the people in this country ever read a book (aside from compulsory schoolbooks) and that fewer than one out of every five ever buy a book. So we have a cultural handicap to start with.

This is an area where the critics and reviewers, too, can help by encouraging good books and panning the bad. Dr. Tozer has a chiding word for those who "hail as master works and give extravagant reviews" in the religious press to books of inferior quality. Be assured that publishers value and respect honest and competent reviews, no matter how critical, and they appreciate such guidance much more than notices which just quote the jacket blurbs.

There are, thank God, some encouraging signs in the religious (and secular) publishing lists these days. But it will take a conscious effort and a willingness to take responsibility on the part of all concerned—writers, teachers, publishers, and the reading public, if we are to see real improvement within the space of a generation.

Such a spiritual and cultural goal is certainly worthy of our individual and combined efforts, for as Dr. Tozer says, "So powerful is the effect of the printed page on human character that the reading of good books is not only a privilege but an obligation, and the habitual reading of poor ones is a positive tragedy." END

Who Says

Members of the First Baptist church, Hammond, Indiana, like to browse through their church library which occupies a vital place in the life of the church. The author, who is librarian here, tells you how you can have a good library in your own church.

I ONCE READ THAT "A library is like a good bank—filled with riches that may be deposited, withdrawn or otherwise used, with little effect upon the total amount of wealth."

This alone, is reason enough for your church and mine to have within its walls of learning a good working library. The need is tremendous. The reasons are overwhelming.

When a church library is considered to be a part of the whole church organization, it can become an important and very satisfying place for everyone, from the pastor down to the kitchen committee planning a missionary luncheon.

How convenient it can be when a Sunday school teacher, a choir leader, a member of a prayer band, a Bible student, or the chairman of a social committee can step into the church library and use the lesson helps, find an old hymn, pick up devotional material, use a concordance, or find wholesome party entertainment — all under one roof!

It might sound like a dream, but a dream can come true if you will roll up your sleeves and get busy. I say "you" figuratively. It can mean one individual or a group. Someone—a someone with enough conviction to believe it can be done—must take the lead.

If you are in earnest, start looking around for a suitable librarian. Choose someone with a knowledge of the work to be done, if possible. Someone who isn't afraid of what must be tackled. Someone who can meet the public tactfully. If your are successful in this, you are off on the right track.

Second, you must choose a suitable location. For your library to have dignity and security, it must be in a private room. Don't use the landing of a stairway, the corner of a cloakroom, or a broom closet. If it is worth doing at all, it is worth doing right.

To do the most good, choose a room that is convenient to the most people. Consider the elderly and the lame who cannot climb stairs. It must have a good lock on the door and be large enough to hold book shelves, a desk, a few chairs, perhaps a small reading table and a typewriter. You will also have a card catalog, so save space for that.

To do business you must have merchandise. You will have to decide how you will obtain your books. There are several methods. You can persuade your church governing body to allow you a certain monthly or yearly amount to buy books. This will depend largely on the financial condition of your church.

It can be suggested that individual members might like to buy new books for the church library, chosen from a list compiled by your new librarian who has used time and consideration in getting this list together. Or you might have a book shower. The only trouble with this is that you will receive so few usable books. Book gifts of this kind must be received with the understanding that the librarian has the right to accept or discard as she sees fit. Those which are not acceptable for your library may be given to the Good Will Industries which is always glad to get books.

It is also a good thing to join one of the fine Christian book clubs where you can get acceptable books and booklists for choosing your own materials.

When selecting books for your church library it is well to consider the doctrines of your church and the type of material that will be needed. However, I believe that it is well to have some material on hand pertaining to other beliefs. Booklets and pamphlets for your vertical file are sufficient. These will be useful for classroom study of your religions, for comparisons and for analyzing.

When selecting books it is also well to consider whether you wish to cater mostly to adults or children. Your books must be slanted to your individual needs and your age requirements.

I personally believe that it takes more thought to provide material to attract the children than for adults. You will not want to stock your library with books the children can get in the local public library, but your books must have the same appeal as those offered by the public library: adventure, mystery and imagination. You must also be ready, however, to provide the spiritual development not found in strictly secular books. Books for story telling, devotional material, helps for the prayer life, as well as wholesome entertainment through reading, given to the right child at the right time may result in his becoming an influence in the lives of many people. But he must be put on the right path early.

Dorothy Grunbeck Johnston has written two books worth considering for your juvenile shelves. *Pete and Penny Play and Pray* and *Pete and Penny Know and Grow* are books for boys and girls who have reached the age where the habit of personal devotions and devotional reading should be developed.

The Bible is, of course, *the* book around which family devotions should revolve, but auxiliary books should be selected to throw further light on the teachings of the Word of God.

By GWEN ROBERTS BOYER

Your Church Can't Have a Library?

Each "Pete and Penny" book features the experiences of a family, with special emphasis on the activities of typical children. Each day's reading is an episode in itself, to be used in family devotions or as individual reading.

Devotions for the Children's Hour by Kenneth Taylor is a book of Bible doctrine for children. The words are simple and the thoughts presented clearly. It consists of daily stories, Bible references, prayers, hymns and questions on the subjects.

The original version of Bunyan's *Pilgrim's Progress* isn't especially appealing to children. It is usually passed by for something more appealing and understandable. However, two people decided to do something about it. Ralph Kirby came out with *Pilgrim's Progress in Pictures.* This is a book of black and white illustrations, similar to the modern comic book. The children follow the pictures, accompanied by suitable text beneath each picture, for the story of Pilgrim.

Helen L. Taylor contends that the language of the original story is beyond the comprehension of the ordinary child's mind, so she wrote *Little Pilgrim's Progress,* changing the words to bring John Bunyan's wonderful book a little nearer to the child who wants to understand.

For young children, *I Can Tell God Things* by Robbie Trent will fill the need for devotional material and will enrich family devotional times, making the very young child feel it is just for him alone. It may be used for a quiet time between mother and child during the day. It cites particular experiences a child might have during the course of this exciting day. For instance, the pages concerning the death of a bird might be used to comfort a child on the death of a family pet. The purpose of the book is to impress upon the child that he may tell God anything and He will hear and will understand.

I couldn't offer suggestions for children's books without mentioning one that is important to me. *I See . . . What God Wants Me to Know* by Kenneth Taylor is a book that will delight parents no end and they will come to bless the man who wrote it. You parents who have heard questions such as "Why are there so many kinds of churches?" or "What are friends?" or "What is a Christian?" or "Where is heaven?" will be glad to know that the answers are in this wonderful book.

After you have your library all set up, it is most important that you have people coming to use your facilities. Perhaps you are wondering how you will get them to come. Publicity in all of its forms will have to be used. A packet that contains eight two-color church library posters and a church library promotion and instruction manual is available for 75 cents from The Bethany Press, St. Louis 8, Missouri. The posters may be used in the library itself or placed in the lobby of your church where everyone may see and be reminded of the library. If there is one in your church adept at making posters, let him make them around certain books of the librarian's choice. For instance: *"Peter Marshall . . .* a man worth reading about. Get the book in your church library."

No doubt you can think up much better material than this, but make it attractive to the eye, with much color and catchy wording.

You can advertise your library by making periodic visits to the larger classes in your church. Speak to the group for two minutes, telling them about the library and mention two or three interesting titles to entice them.

You are a salesman when you do this. It is up to you to make a sale. Suggest that each class appoint a deputy librarian to come to the library each Sunday morning and choose a number of books and distribute them among the class members. Of course, this librarian will keep a record of what books she has taken and to whom she has given them and will be responsible for getting them back to the church library at the appointed time or have them renewed.

Announcements from the pulpit regarding the library will have a good effect, as will items concerning new books or other information printed in the church paper from time to time.

Last, but not least, there is the advertising of satisfied borrowers by word of mouth. This might well be the most effective. The right book given to the right person will urge the borrower to tell his neighbor about the book. The interest aroused will send the neighbor to the library to borrow the same book or to browse for another. We have found this to be true.

By the same token, parents can do much to influence their children to read. They can buy books in the area of their child's interest; they may encourage exchange of books with friends, impressing upon the child the need to respect another's property; they can enroll their child with the local public library, or better still, with the church library.

This little story, reminiscent of the old question about whether the chicken or the egg came first, comes from an Ohio library. A six-year-old boy wanted a library card, but he couldn't read. When told to wait a little longer, he protested: "But how do I start? You have to learn to read to get a card; you have to have a card to get a book, but you have to have a book to learn to read. Where do I start?"

Where do *you* start? Turn off the TV and get right down to the library . . . the *church* library! END

Mrs. Boyer (left), who is also a public librarian, helps Lorraine Lesak select a suitable book from the church library.

The centennial of Christian missions in Japan saw many titles produced last year.

By HAROLD B. STREET . . .

CHRISTIAN LITERATUR

WORLD'

REPRESENTATIVES FROM 17 mission societies met last July in the first literature conference ever to be held in West Pakistan. It was my privilege to share in the thrills and blessings of such an experience. There were 68 delegates present to represent the total staff of 700 Protestant missionaries working among the 70 million people of this solidly Moslem country.

An increasing literacy has made possible a wider distribution of literature throughout Pakistan in recent years, but the conference revealed that there were currently available only 151 titles that might be called Christian. However, growing out of those days was a unanimous agreement to divide up the titles (many of them quite antiquated) among the several societies and make careful examination of them as to their

1. Being slanted in a direct approach to the Moslem in a Scripturally-true presentation.
2. Utilizing a modern language—true to the idiom and culture of the people.
3. Meeting the need of a changing society—economic, social, political and religious.

A continuing committee was appointed, with Carl Davis of TEAM serving as chairman, to implement this program and take the next necessary steps to produce the right kind of literature to fill the gaps, meeting the need as recognized by both nationals and missionaries. This could well be an arm raised for a new thrust in the world of Islam, with its more than 400 million religious zealots.

This new literature fellowship in West Pakistan is one of the newer organizations among the present 27 evangelical literature fellowships that are functioning in 38 major language areas of the world in 51 countries. They have all become active in the past six years, evidencing a trend of our day in evangelical circles.

Fortunately, theological and organizational differences of the homeland are so far in the background on the mission fields of the world as to be almost completely lost to sight. With a rapidly growing population and an increasing literacy there are tremendous issues at stake for the Church of Jesus Christ on the foreign field. The forces of evil are becoming so strenuous that evangelicals are being driven together.

Literature, as no functional activity of missionary endeavor, seems to provide a common denominator for full evangelical cooperation. In no way does this call for a compromise or violation of theological convictions. It does mean full cooperation in a well-coordinated program—all to the end that the basic message committed to the Church of Jesus Christ might be more quickly and more effectively spread to the far ends of the earth.

The oldest of these literature fellowships is ELFI (Evangelical Literature Fellowship of India). The largest is LEAL (Literatura Evangelica para America Latina), working through the Spanish-speaking area of Latin America in 19 countries with a membership of 64 organizations. These fellowships and their sister organizations recognize the autonomy of individual missions, but seek their full cooperation on a fellowship basis.

The result is increased production, reduced unit costs, and a much increased distribution. Competition, duplication and overlapping are, in large measure, eliminated.

India has experienced a delightful fellowship in a profitable exchange of manuscripts, art work, cuts, and even distribution ideas. India, with her many major languages and low economic standard, has presented some gi-

The Literature Committee of the Federation of Protestant Missions in French West Africa and Togo is composed of both missionaries and national pastors.

for the MILLIONS

The author (extreme right), who is executive secretary of Evangelical Literature Overseas, addresses a group of publishers through an interpreter in Korea.

gantic literature problems. Nevertheless, a well-coordinated program, with full cooperation, has resulted in over 900 new titles being produced in the past five years. Full agreement in pricing and discounts has resulted in larger editions being sold in much less time.

Levi Keidel, secretary of the Tshiluba (Congo) Literature Committee, reported the annual meeting of this fellowship in Africa as follows:

"The mission presses reported a large increase in the number of titles released this past year. In addition to reprints, nine of the 18 manuscripts approved at the 1958 meeting have been printed; six are currently on presses, and three await printing.

"Reprints of eight booklets were requested and 15 new manuscripts were approved for immediate publication. Writing assignments were approved for the preparation of new manuscripts and a production program for the coming years was drawn up. Steps outlined for widely augmented distribution include the preparation of a Tshiluba literature catalog, expanded mail order service from bookstores, and retail pricing to include colporteirs' commission.

"Plans were inaugurated for indigenization of the total Christian literature program. At the end of five years qualified Congolese leaders are to be prepared to assume major responsibility in all areas, with the Congo church offering substantial financial support."

A further evidence of the trend of our day is found in the full cooperation of the Word of Life Publishers, Poona, India. Five missions are working together in an effective ministry. The Evangelical Alliance Mission, the Christian and Missionary Alliance Mission, the Central India Baptist Mission, the Poona and Indian Village Mission, and the Swedish Alliance Mission are working as a unit to produce more and better manuscripts, cut costs on production and unitedly push their titles throughout the Marathi-speaking area of northeast India.

While the personnel of most of these literature fellowships work on a part-time honorary basis, others have full-time secretaries that have been released by their respective mission societies in the interest of the larger operation.

Notable among these has been the ministry of Vergil Gerber, released by the Conservative Baptist Home Mission Society, as executive secretary of LEAL. Richard Sturz of the Conservative Baptist Foreign Mission Society has for several years efficiently served as secretary of CLEB (Camara de Literatura Evangelica do Brasil).

Dennis Clark, Christian Missions in Many Lands, and Robert Couture, The Evangelical Alliance Mission, have done much in the capacity of executive secretaries to put the ELFI operation on its feet. While these missionaries have given full time to these literature fellowships, their mission boards have been willing to continue their salaries and count them as regular members of their missions. Other individual missions and missionaries now have under advisement the matter of release of personnel for the more wide-spread cooperative literature ministry.

The latest move of ELO (Evangelical Literature Overseas) is to appoint teams of experts (missionary personnel) who can conduct technical workshops in the area of writing, translation, publishing, production, distribution and training of literature personnel.

A team for each of three continents —Asia, Africa and Latin America— is planned. Each team will conduct two or three week intensive workshops for all national and missionary literature personnel with a view to a larger and more effective production and distribution of literature. Several missionary experts in these fields have expressed a willingness to give of their skill and know-how.

Obviously, Christianity's conflict with other ideologies in the world is facing a showdown. Many decisive battles are now being fought in the minds of new literates whose beliefs will be shaped by the kinds of books put into their hands. It is here that destiny rests END

Charles Chamberlain of International Missions shows some of the books which have been produced by the Evangelical Literature Fellowship of India, a joint venture.

BOOK views

THE LETTER TO THE ROMANS: A COMMENTARY by Emil Brunner. Westminster Press. 168 pp. $3.50. *Reviewed by Jerome L. Ficek.*

This volume, a brilliant and lucid exposition of Paul's letter to the Romans, is concluded with an Appendix which discusses the major motifs of Pauline theology (pp. 131-168). To depict Paul's argument in the first part of the Epistle the author uses the imagery of two streams. In Adam, the stream of death flows toward the abyss of judgment. Christ halts and alters its course, "the stream of death becomes the stream of life; everything that flows into its current is being carried toward the glorious goal of eternal life" (p. 44). In spite of this, however, he rejects universalism (pp. 98-99), as vehemently as double predestination (p. 89, 156ff) on the ground that it is not taught by Paul and represents a logical deduction which does violence to a consideration of the letter as a whole. As in his other writings, Brunner prefers the existential to the logical, the mystical to the forensic, and experiential to the historical.

According to Brunner, Paul accepted the historicity of Adam but did not embrace the notion that sin is the hereditary transmission of bodily characteristics (pp. 44ff). While emphasizing the solidarity of the whole race with Adam, so that a "doom" of death lies over mankind, he insists that this "becomes sin by man actually on his own decision acting against God's will" (p. 45). Man is made in such a way that he must always be obedient; the only question is, obedient to whom (p. 54)? Both sin and the reconquest of man from God's side have their origin in the center of man's person—in his relation to God (p. 52). Waldenstrom would have been pleased with the author's insistence that not God, but man has been reconciled (pp. 42-43, 167-168).

There is a kind of evangelistic fervor about this book, which combined as it is with penetrating theological insights makes it truly exciting reading.

Dr. Ficek is assistant professor of theology at Trinity Seminary, Chicago.

THE CHRISTOLOGY OF THE NEW TESTAMENT by Oscar Cullman. Westminster Press. XV, 342 pp. $6.50. *Reviewed by Peter Stiansen.*

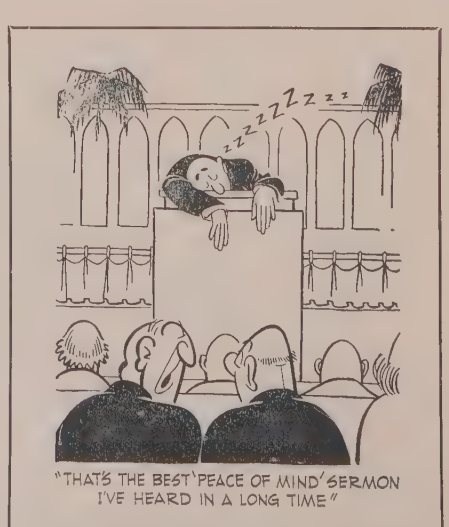
The present work by the prominent Swiss historian and New Testament scholar is based upon the lectures which he has delivered to his students at Strasbourg and Basel during more than 20 years. The book, which is translated from German by Shirley C. Guthrie and Charles A. M. Hall, is a scholarly and well documented exegetical work which manifests the author's deep respect for the Bible records.

Dr. Cullman is discussing the titles applied to Jesus according to contemporary writers. He discusses Jesus as the Prophet, the Suffering Servant of God, the High Priest, the Messiah, the Son of Man, the Lord, the Saviour, the Word, the Son of God, and as God. Through these discussions the author wants to show us God's redemptive self-revelation and the history of salvation. This is a profound book, a real contribution which ought to have a wide circulation.

Dr. Stiansen was dean of the faculty at Northern Baptist Theological Seminary, Chicago, for many years. He is now retired.

MAKER OF HEAVEN AND EARTH by Langdon Gilkey. Doubleday. 311 pp. *Reviewed by Russell Mixter.*

This book fascinates with implications of creation for your faith. It is not a book of science, which seeks to know how the world was formed. Nor is it merely philosophical, looking for principles behind appearances. Rather it asks, "Is there a Creator who put me here, and who is He?" and answers



that God created the world and all in it out of nothing. Because God is the ultimate origin He is the Ultimate Ruler who gives meaning to our lives in spite of natural evil and personal sin, hence He claims our lives in dependence upon Him for expressing love to all.

The author maintains that Genesis 1 says all things come from God and is "as true for us as for the Hebrews" but reflects "the prescientific speculation of the Babylonian and Canaanite cultures." Creation is not proved by the kind of evidence with which science deals, but by the "ability to provide a meaningful context for those basic intuitions which are taken to be the ultimate certainties of our experience." Fate and sin and death lose their sinister nature because God is Creator. Death is conquered by the power of God that had brought each creature into being from non-being and so could grant to His creatures an everlasting victory over the non-being of death.

Dr. Gilkey, of the Divinity School of Vanderbilt University, believes "the eternal God sent Jesus Christ into the world and time, to save men from sin and death and for an eternal destiny."

Dr. Mixter is chairman of the Biology Department at Wheaton College, Wheaton, Ill.

DARWIN, EVOLUTION, AND CREATION. Paul A. Zimmerman, editor. Concordia. 231 pp. *Reviewed by Russell Mixter.*

Four Lutheran professors state a conservative view of Genesis in relation to the estimates of the age of the earth, the significance of fossils, and the evolutionary process. The effect of a belief in total evolution upon religious thinking, philosophy, psychology, education, and the interpretation of history and sociology is adequately traced. "Evolution has contributed to the spawning of a type of religion that emasculated the distinctive character of Christianity, attempting to dethrone Christ and remove Him as the world's only Redeemer." It became the philosophy of racism, belligerent ideology, and militant atheism.

The book is fair to the observations that have been given as evidence for evolution and concludes that limited evolution, such as horse transitions, is acceptable. It maintains "there is no real evidence of development in the story of human evolution; the change that we see here is only the change we would expect within the species." Genetic mechanisms are held to be capable of producing new species "yet these are not new 'kinds' in the sense in which this term is used in Genesis."

Some will differ with the conclusion

that "there is an impressive amount of evidence favoring the view that the 'days' referred to in connection with the creative activity of God were not long periods but solar days of approximately 24 hours."

JOHN CALVIN, CONTEMPORARY PROPHET, edited by Jacob T. Hoogstra. Baker Book House. 257 pp. $4.50. *Reviewed by Bruce W. Dunn.*

Fourteen distinguished Reformed scholars from Europe, South Africa and America successfully show the relevancy of John Calvin for our day in this volume which celebrates the 450th anniversary of Calvin's birth and the 400th anniversary of the final edition of his *Institutes on the Christian Religion.*

In three parts, the first sets forth some virtues of Calvin—emphasis upon humility as "the beginning of all true intelligence," his views on tolerance, and his deep pastoral concern. The second section, the Pen of the Prophet, describes Calvin's activity as a writer and acquaints us with some of his lesser known works.

The third and main section, the Relevancy of the Prophet, sets forth Calvin's views on inspiration, the kingdom of God, ethics, missions, ecumenicity, Rome, the school, the social order, and the political order — all topics of twentieth century concern. Modern liberals find little support here for their claim to be the true sons of the Reformation. Calvin was totally committed to a fully inspired, authoritative Bible. For Calvin the voice of Scripture was the voice of God, and his views on all the foregoing topics were directly derived from, or inspired by, the sacred Scriptures.

Ecumenicists should remember that while a staunch advocate of church unity, Calvin had limits to be observed, maintaining that a united church, under certain circumstances, would cease to be a true church. The true church is "the society of the faithful who agree to follow the Word of God.... Peace is not to be purchased by the sacrifice of truth."

If surveying our social and political scene, Calvin would not deny sociological, psychological, and environmental factors in resolving our problems, but he would insist that "the turbulence and discord of human society are the result of that basic enmity and hostility that exists between God and His creatures."

One fervently wishes the splendid introduction by Dr. Gerstner could have been more hopeful as to future prospects of Calvinism in America.

Dr. Dunn is pastor of Grace Presbyterian Church, Peoria, Ill.

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ANSWERS YOUR QUESTIONS ABOUT COMMUNISM-

■ ACCORDING TO OFFICIAL reports, some 15,000 Americans toured the selected cities of the Soviet Union during 1959. What did they see?

Suffice it to say that these tours were as much guided as was my nine-and-a-half year "tour" of the Soviet Union as a prisoner and a slave. My "guides" were soldiers with bayonets and the MVD with police dogs. The official Intourist guides which are today assigned to every foreign traveler do not openly show these marks of a police state, but their dedication is every bit as much complete as was that of my guards.

The Communists are masters of deceit. Visitors to Russia see what they are supposed to see, hear only what is translated for them and then come home often as unintentional propagandists for Communism.

Men of God have made use of the gap in the Iron Curtain to try to evaluate the remains of Christianity there. Practically all of these come back with some comment on "the Church in Moscow" which is usually interpreted as descriptive of religion in all of Communist Russia—and herein lies a danger!

The church in Moscow is not typical of religion in the Soviet Union. It could not be—it is only a showcase which the Communists tolerate for that purpose. Soviet rulers have said over and over that Christianity is the greatest threat to Communism. Would they let their greatest danger grow and develop?

Why, then, this emphasis on religion as the visitors tour the selected cities? You should know that even here in America the Communist Party was ordered in 1936 to change its tactics and stop ridiculing the churches. The new orders specified infiltration into important positions in the church in order to twist the gospel of Christ into a gospel of socialism and communism. Once this has been achieved, they no longer fear the Church for a "safe" version of the gospel is being proclaimed.

This has already been accomplished in Soviet Russia. Every message has to be checked and approved by the MVD before it can be presented. According to Soviet Law Number 50:10, no one is allowed to deliver a public address (a gathering of five or more people) without praising Communism. One cannot in the same breath preach Christ and praise Communism. Jesus said, "He that is not with me is against me."

There is still true faith in the hearts of thousands behind the Iron Curtain, but wherever it comes to the surface it is still brutally persecuted. Recent reports from some of my friends out of the Arctic slave camps say that nothing has changed in respect to persecution. Men and women are still chained against the walls of icy cold dungeons for as long as five days with only two warm meals in this time just because they dare to stand up for the Word of God.

Merely to go to Moscow and a few other cities and see crowds of peasants and other folks file into the few open churches does not bring religion back to life in Russia—not if you are talking about a Christ-honoring religion.

There has been quite a flood of books, pamphlets and news articles the past year intimating that religion is now being tolerated by the Communist leaders. These have had a tendency to put the Western world back to sleep. No doubt some of these were written for the express purpose of furthering the Communist cause. Most of them were put into print, however, by well-meaning people who just wanted to tell what they saw and had no intention of assisting the Satanic forces of Communism. The result, however, was the same.

Stalin once studied for the priesthood. Mikoyan, who visited the United States last year, followed Stalin's footsteps in this respect. Khrushchev, too, had a religious background, but despite their knowledge of God and His Word, they remain servants of Satan.

Based on my personal experiences with the Russians, I believe if every Christian in the Soviet Union would stand up for what he believes, with the power of God, godless Communism could be destroyed. I believe the same thing is true for us here in America. If the Christians here would live what they profess, we would have a different country.

WORLDview

Nikita to Rome? — Discrimination in Israel — Presidential Race

• • BEFORE THE PRESIDENT left on his recent international tour, he received a letter from Dr. Louie D. Newton, Baptist clergyman of Atlanta (who is also head of Protestants and Other Americans United for Separation of Church and State). It called attention to deprivations of religious liberty in Spain and was transmitted to Eisenhower through Senator Herman Talmadge of Georgia. The President replied to Talmadge, asking him to inform Newton that "this matter has come personally to my attention and that I will not fail to give it thoughtful consideration in connection with my forthcoming trip."

Before the President's Vatican visit, his press officer, James Hagerty, announced that it would be "strictly in the nature of a private call" and that the entire program would be "of an informal character." But after the visit, Vatican sources reported that the President had been "received with all the pomp and ceremony reserved for the head of a state." He even walked on a carpet that had never been rolled out for any other visitor. The same sources speculated that the meeting might lead to the establishment of formal diplomatic relations between the United States and the Vatican.

The President, it was reported, did not kiss the Pope's ring but limited himself to a handshake. But other members of his party followed the usual Catholic custom. These included Mr. Hagerty and recently retired Deputy Undersecretary of State Robert D. Murphy. Before going to the Vatican the President had attended Episcopal religious services.

These two Catholic aides seem not to have been present at the 25-minute part of the audience that was held in private. With the President and the Pope were only Cardinal Domenico Tardini, Vatican Secretary of State, the President's interpreter, and Archbishop Antonio Zamore, Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

Zamore is the prelate who just returned from Washington where he presided over all the bishops of the Western Hemisphere to work out strategy for a campaign of opposition to Protestantism in Latin America. The presence of Zamore and Tardini gave rise to speculation that the subject of religious liberty in the southern continent, or in Spain, or both, had been discussed. But as usual, under Vatican requirements, the subjects of discussion were kept entirely secret. After the private audience, the balance of the party was brought in to hear the recitation of formal speeches by the Pope and the President, both of which were innocuous.

In Spain a few days later the President was welcomed by a million people, including many Catholic prelates. It was obvious from the reports that the President's visit had served to buttress the dictator's position at home and abroad. Again there were no reports about what was said in the private conference between Dictator Francisco Franco and the president. Again, it was not expected that anything would be done to create the impression that Eisenhower had induced a change in the policy of religious persecution, even if this happened to be true. If such a change occurs, it will happen slowly and without direct relation to the President's visit.

• • IMMEDIATELY AFTER THE President left the Vatican, there were rumors from France that Prime Minister Nikita Khrushchev would also seek an audience through the good offices of General DeGaulle. These rumors were to some extent confirmed just before our press time by unofficial Vatican sources which showed receptiveness to such a visit. While the Roman Catholic Church is often represented in the press as the *bete noir* of Communism, it has close and friendly relations with several countries under Communist control. It derives support for its hierarchies and priests out of such Communist government treasuries.

To those acquainted with the history of the countries formerly controlled by Catholic politicians, but now under Communist control, a *modus vivendi* between Khrushchev and the Pope would not come as a total surprise. Certainly that will be the sole alternative if the Catholic diplomats finally give up hope that American troops will march for the purpose of restoring these lands to the former Catholic dictators.

Furthermore, the Kremlin and the Vatican have in common the fact that they are the two greatest self-styled "infallible" powers now remaining on this earth.

• • THE OUTBREAK OF anti-Semitism which began in West Germany at year's end and in a few days had spread to the United States was as perplexing an eruption as had been seen in two decades. The West German government announced that it was the work of hard core nazi elements (of the young post-war type) in their country, but the U. S. found it less easy to identify the sources of vandalism that smeared the swastika on synagogues and other Jewish-related buildings. For all, however, it was embarrassing and disturbing.

Most Americans wanted to believe that the shameful acts here were the work of irresponsible delinquents—and undoubtedly some of them were —but there were enough instances where the swastikas were painted carefully and expertly, indicating a central organizing force of the same vicious type that existed in Nazi Germany.

There have been few events in recent years that called forth such unanimity from the churches as did this lawlessness. Catholics and Protestants of all theological shades stumbled over each other in an effort to get statements in print decrying and denouncing the bigotry and hate shown in the anti-Semitic acts. Although the circumstances were oppressive, this immediate and unanimous response was refreshing in a time when the churches seem to be able to agree on so little.

• • MOST ACCOUNTS OF THE struggles for existence of the infant state of Israel omit to mention that instead of establishing religious freedom and separation of church and state, it has carried on the discriminatory practices established under the British Empire. Christians are treated not quite harsh-

ly, but at least separately from their fellow citizens. Arabs are badly discriminated against, partly because of the state of war with the Arabs.

The worst victims of discrimination, however, are Jews. For instance, rabbis not affiliated with the Orthodox branch of that faith are not permitted to function in the Jewish homeland. Clergymen of the Conservative and Reformed tradition, to which most American Jews belong, are therefore unable to serve their people in Israel. Since the beginning, one American Jewish organization called the American Council for Judaism has consistently protested against this tyranny.

Even officials of the Israeli government are quite conscious of their government's deficiencies. They excuse them on the grounds that a small minority of religious intolerants hold a strategic position in the electorate, between other larger but almost evenly matched political groups.

Last month, the opposition to this "theocracy" began to spread and to come out into the open in America. Dr. Maurice Eisendrath, head of the Union of American Hebrew congregations, deplored what he called the "stranglehold" of Orthodoxy on religious life in Israel. He said that "pressure" emanating from the Orthodox political bloc had prevented "the spread of Reformed Judaism in that country." He also protested against the "allocation of funds and facilities generously supplied by all segments of our American Jewish community to but one religious group in Israel."

A few days later, James P. Warburg, a former banker and authority on international affairs, told a Jewish congregation in Connecticut that American Jews should not support Israel if that nation's policies run contrary to those of the United States. Warburg said he had discontinued contributions to the United Jewish Appeal because "it is one thing to create a needed refuge for the oppressed. It is quite another to create a new chauvinistic nationalism and a state based in part on medieval theocratic bigotry and in part on the nazi-exploited myth of the existence of a Jewish race." He added that "nothing could be more tragic than to witness the creation of a Jewish state in which non-Jewish minorities are second class citizens."

The State of Israel is quite dependent on the large contributions of American Jews, mostly of non-Orthodox persuasion. Such protests from such sources are bound to be influential upon the formation of policy.

• • There were new harbingers last month of mild weather in the relations between the United States and Communist China. They were: a report of the Rockefeller Fund calling for "candid recognition" of the realities of the position of Communist China, a resolution of the national Young Democrats urging "opening of diplomatic negotiations" with the Red Chinese, and a similarly couched statement by the Democratic Policy Committee.

This committee does not control the Party and its status is often questioned by party leaders in Congress, but its action served to confirm the "softer" line taken by a Congressional Democratic leader, Senator William J. Fulbright, chairman of the Foreign Relations Committee, as previously reported in *Action*.

These maneuvers are far less obvious than the 1958 proposal of the World Order Study Conference calling for recognition of Red China, but they are far more dangerous. The need for evangelicals is to stay alert to the trends and refuse to become an indifferent ally in the "softening-up" process which would undoubtedly continue with mounting pressure.

• • On your mark, get set, stop! Since you began to read these words, 18 children have been born in the world. In this fleeting moment of time, nine people have died. Net total: an increase of nine in the population of the world.

This fantastic multiplication process has given rise to the term, "population explosion"—a term that has given rise to some explosions all its own since it relates directly to the question of whether or not birth control information shall be made available to the nations of the world with the most serious population-land area-food ratio problems.

President Eisenhower stands firm on his refusal to advise other nations on birth control as long as he is Chief Executive of the United States. The President said he could not

just a minute

■ Sir Walter Scott had approximately 20,000 volumes in his library, yet he did not wish to lose even one of them. In books loaned to friends was this reminder: "Please return this book. I find that while most of my friends are poor mathematicians, they are good bookkeepers."

A good book is invaluable. Some books have changed the entire course of a person's life. John Wesley, to whom the world owes so great a debt for Methodism and its emphasis upon the Spirit-filled life, was greatly influenced by reading William Law's book, *Serious Call to a Holy Life*.

There is a great need for more reading of Christian literature among Christians today. One cannot develop a strong Christian character without reading good, spiritually-uplifting books. The mind must be fed as well as the body, if the spiritual nature is to grow and mature.

Personality development can come about only by constant readjustment to life's situations. These can only be made intelligently when the mind is informed. Good books are one of the best sources of this needful information.

Paul exhorted Timothy, "Give attendance to reading" (1 Timothy 4: 13). John Wesley observed, "A reading people will be a growing people." By the same token, people who do not read will likely be mentally dull, spiritually shallow, and make little progress in the things of God.

Communism is fighting Christianity with literature. Millions of pages are scattered everywhere. Someone in India said, "The Christians taught us to read, but the Communists gave us books." What a tragedy! Christians must not only read more themselves; they must send their message everywhere by the printed page.

Spiritually alert, well informed Christians are the greatest need of the Church today in every land.

William S. Deal

"imagine anything more emphatically a subject that is not a proper political or governmental activity or function or responsibility." This happened to coincide with the view of the Roman Catholic hierarchy and both came under considerable fire from some Protestants and scientists.

No one had taken a poll to see how evangelicals felt about the issue —or, at least, if they had the results had not been revealed. Most, however, would probably agree with a Baptist editor who said that "it is morally wrong to bring more children into the world than we can feed, clothe, and educate."

• • TWO MISSIONS OF OPPOSITE theological views are cooperating in Bolivia in a missionary adventure equal to that among the Aucas in Ecuador. New Tribes Mission and World Gospel Mission missionaries have been trying to contact the savage Curucua Indians in a long series of harrowing incidents culminating in the bow-and-arrow slaying of national worker Angel Jimenez of the WGM in June 1959 and the torturing—by jabbing with arrows—of missionary Chuck Johnson of the NTM in December.

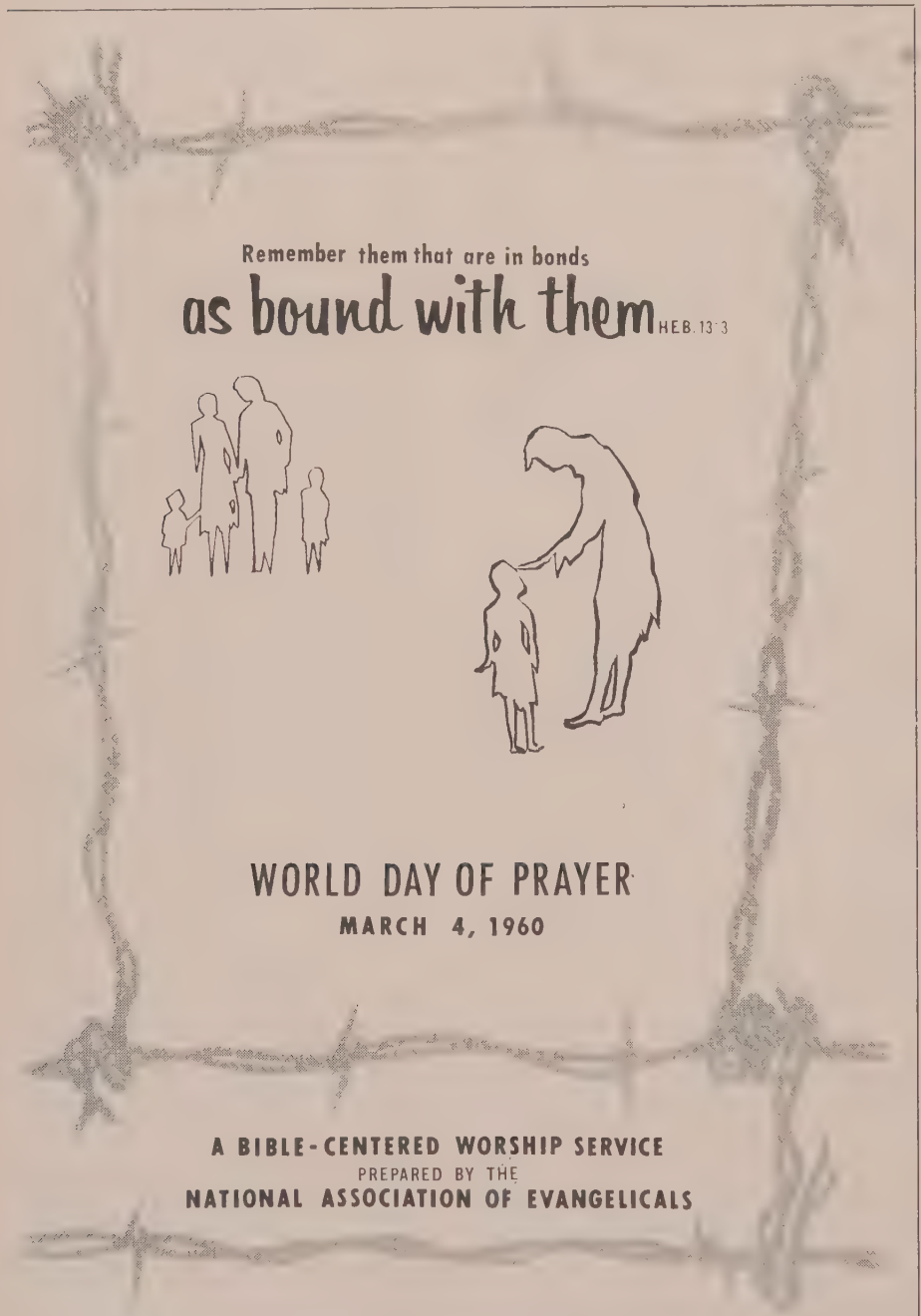
During a series of some 20 brief contacts, the missionaries have submitted themselves to many indignities by the natives who have leaped on them, wrestled them, choked them nearly to death, made them eat vile substances, and manhandled the missionaries in other unspeakable ways.

The past history of these Indians before the entrance of evangelical missions has been one of extreme violence and bloodshed through a 150-mile stretch of virgin jungle territory bordering civilization. The missionaries are undoubtedly having to suffer because of cruelties inflicted upon the Indians in their previous contacts with unscrupulous white men through the years.

Carrol Tamplin of the World Gospel Mission and Les Foster of the New Tribes Mission are leading two separate, cooperating efforts to reach this tribe from bases near Todos Santos and Santa Rosa. Jungle pilot Jonathan Tamplin of the WGM provides the supplies and emergency transportation for both groups.

• • THE NOMINATION BY POPE John XXIII of two new American cardinals did not remedy the imbalance between Italians and Americans on the College of Cardinals. At the same time he appointed three new Italian cardinals. Furthermore, one of the Americans was an American in name only. He has visited his home diocese in Fargo, North Dakota, only once in the last fourteen years, spending almost all of his time in Germany, where he is Papal Nuncio. After his appointment as cardinal, he resigned as Archbishop of Fargo.

Most Catholics realize, of course, that it matters very little whether the College includes or does not include Americans. The "subjects" of these cardinals in this country have nothing whatsoever to do with their appointment, nor do they in any sense control their actions. Upon becoming a cardinal, the appointee becomes also the pastor of a church in Rome. To all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substantial intents, he becomes a citizen of Vatican City.

After Pope John's recent election, there was a serious question raised as to whether these cardinals should be readmitted to the country or whether they had lost their American citizenship. It was impossible to get a court ruling on the issue because federal officials refused to cooperate in raising it.

• • THE NEW YORK STATE Council of Churches, meeting at Syracuse last month, urged the relaxation of state adoption laws. Under them, abandoned children cannot be placed for adoption except with couples of the same faith as their natural parent or parents. As in other states, the law seems to have been passed in conformity with the invariable requirements of the Church of Rome. Under the Catholic rule, it is deemed preferable for an abandoned child to be put in an institution than to be turned over to parents of another faith. This requirement has lately been restated by the National Council of Catholic Charities, an instrumentality of the council of Catholic bishops of the United States. It is justified on the basis that "any Catholic child being placed for adoption can have his total needs met only in a Catholic adopted home." A child is considered to be "born Catholic" if either of its parents is of that faith.

A recent special article in the *New York Times* pointed out that the rule is so strictly enforced there that where the religion of a child's parent or parents is unknown, it is assigned a faith by lot, and becomes a Catholic, Protestant, or Jew depending on when its "number comes up." Persons not affiliated with any religious denomination (which constitute the largest segment of the city's population) cannot adopt any child unless they at least pretend to adhere to some religion.

The result of the policy is that many childless couples are deprived of children for whom they yearn, while many abandoned children are deprived of respectable and loving homes. The action of the New York Protestant Council seems to be the first opposition voiced by any important organ of non-Catholic opinion. The Council states that it is "vitally concerned with the religious upbringing of every child," but added that "to deny a child the love and shelter of a family and a home because of religion alone, or an assumed sectarian commitment by those who have already relinquished the child, is fundamentally wrong."

• • THE BOLD ACTION TAKEN recently by the Department of Health, Education and Welfare against distribution of cranberries containing aminotriazole gave some temperance people the notion that effective governmental action might be in prospect against two other poisons—alcohol and nicotine. Such hopes were raised when a few days later one of Secretary Arthur Flemming's subordinates came out with a particularly strong statement blaming cancer on cigarettes. A few days more and hopes rose further when the National Institutes of Health, another subsidiary of HEW, set aside a large fund to investigate alcoholism and to discover remedies. The action was taken in spite of the fact that legislation for the same purpose had just been pigeon-holed in the House of Representatives after opposition from the Bureau of the Budget.

• • AS THE PRESIDENTIAL YEAR opened, the field of contestants began to narrow. Rockefeller's withdrawal made Nixon's nomination almost certain. Aggressive statements by the Catholic hierarchy on lifting immigration bars and on censoring the press in general and birth control information in particular, lessened the chances of all Catholic hopefuls.

But there was still a possibility that Catholics might get second place on both the Republican and Democratic tickets, thus preventing the people from exercising any choice in the matter. The withdrawal of Rockefeller might help prevent this. Now the Republican vice-presidential candidate can be debated in public and not be limited to "smoke-filled rooms."

Catholic prelates showed no signs of wanting to help Catholic candidates. For instance, the *Register,* national Catholic weekly, stated that "if we take an oath to do that which is wrong, useless, or impossible, we are obliged not to keep it." Specifically,

TEN THOUSAND TEENS SHOW EVANGELICAL YOUTH POTENTIAL

By DONALD H. GILL

■ SHORTLY AFTER CHALLENGING some 10,000 teen-agers to live for Jesus Christ, Billy Graham told a group in Washington dignitaries that he had "new hope for the world." At a post-convention black tie banquet, senators, congressmen and embassy officials listened intently as Billy explained the dynamic Youth for Christ International, which had drawn young people from 49 states and 14 foreign countries into Washington for its Capital Teen Convention.

The logistics alone told a significant story: 200 special railroad coaches; 250 chartered buses to get the groups back and forth from their hotels to the meetings at the Armory; 74,400 meals during the three days which kept 240 employees working 14 hours a day while the convention was in town—and the entire operation took place with an amazing absence of major problems.

A special "communications center" was set up in the quarters of the Washington office of the National Association of Evangelicals.

Included in the convention were tours of the U. S. Capitol and other important sites in Washington. A special YFC choral group, flown in by chartered plane from California, sang at the annual "Pageant of Peace" ceremonies in the President's Park behind the White House.

Senator Frank Carlson of Kansas, who acted as General Chairman of the convention, addressed the opening session of the subject "You and Your Country." The young people also heard messages from the Secretary of Health, Education and Welfare, Arthur S. Flemming; Dr. Bob Pierce of World Vision; Dr. Ted Engstrom, president of YFCI, and others.

The program ran the gamut from fun to fervency. On the first evening an extended song fest was planned to "wear down" the energies of the lively throng, which had already been overtaxed by all ordinary standards. Later, when the program came to its climax on the final day, Billy Graham took the speaker's platform to deliver a stirring challenge which could not fail to challenge young people to dedication to the claims of Jesus Christ. Hundreds returned home with changed lives.

Comments following the convention were indicative of the impact made on Washington. A veteran police officer said he had never seen so large a crowd of teenagers so lively and yet so well-behaved. The *Washington Star* devoted an editorial to an evaluation of the gathering. It concluded: "Washington has just had an impressive demonstration of what can be accomplished when the energies and interest of youth are directed into good channels."

the editor said that an oath to observe civil constitutions does not oblige Catholics to obey laws that are opposed to "ecclesiastical rights." The bishops claim many "ecclesiastical" rights, such as the control of all Catholic children.

Senator Kennedy was beginning to display such resentment as Al Smith showed after his defeat by Herbert Hoover. He told a meeting of Democrats that if he came to the convention with 500 delegates and was refused the candidacy, it would have the effect of serving notice on the country that the Democratic party is rejecting him because of his religion—and the party would be in grave trouble.

Such chance remarks are not necessarily significant, but they obviously represent the reactions of a loser—a bad loser.

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• • Foreign visitors to Communist China report that Communists no longer try to make a show of religious freedom in the country. Tourists are not invited to visit churches. In Canton, a visitor could not find a single church which was open and there seemed to be no Christian activity there at all.

A visitor in that city was told that he could go to Mass before 4:00 a. m. or after 10:00 p. m. "because priests are working just like everyone else." Another who asked about the time of Mass was told: "There is no more religion in (Red) China." The press is silent about the church in order to give the impression that Christianity has been liquidated and that it no longer poses a problem.

Christians who know that "Truth crushed to earth shall rise again" is more than a platitude were not deceived, however.

• • The federal college scholarship program was attacked by NAE last fall because the money is being spent at religious schools for religious purposes. In its national meeting in St. Louis late last year, the American Association of Land Grant Colleges and State Universities added its dissent. The association opposed the scholarship program as such because it "only increases the number of students clamoring for admission to college—and they don't have the money to care for the students they have now."

The association urged direct federal aid to public universities only and not to religious or other private institutions. But a few days later, Roman Catholic Cardinal Richard Cushing of Boston spoke at nearby Kansas City and urged continuation and expansion of the federal college scholarship scheme. No one was shocked by this, however, since much of the money already paid out for such scholarships went as tuition to Catholic colleges.

HAVE YOU

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Readers Say—

Objects to Advertisement

To the Editor:

I am a regular reader of *United Evangelical Action* and was grieved to see in the October issue an ad for "The Eye Opener." True, the R.S.V. has its faults, but the man who wrote this tract labours under the delusion that the correct text of Scripture is the Greek behind the A.V., and therefore the R.S.V. is nothing but a mass of corruption. This attitude is taken by no reliable evangelical scholar, and I think that advertising this may do great harm.

REV. W. GORDON BROWN
TORONTO

Cranberries vs. Cigarettes

To the Editor:

Perhaps this would be the time for evangelicals to take their stand against the evils of tobacco use in America. Our news media have been full of the action of the Food and Drug Administration in regard to cancer dangers in "contaminated" cranberries, and a recent paper bore the headline, "LIPSTICK MAY BE NEXT IN FDA CRUSADE."

What kind of truth-jockeying are the people in Washington trying to do? If they are really going to attempt to protect the public, why don't they limit the sale of cigarettes to those "examined and passed by the Food and Drug Administration of the U. S. Department of Health, Education and Welfare," as required of the not so high-and-mighty cranberry industry?

I trust that something will be done in Washington by our representatives concerning this matter.

GERALD SPRUNGER
McCOOK, NEBR.

From Nixon's Pastor

To the Editor:

May I add this to your comments about the Nixon church membership ("Readers Say," *Action,* December 1959).

Vice President Richard M. Nixon is a member of the East Whittier Friends Church. His father was active before his death. His mother, Hannah Nixon, is very faithful in all the services of this church including the mid-week prayer meeting.

CHARLES S. BALL, PASTOR
EAST WHITTIER FRIENDS CHURCH
WHITTIER, CALIF.

Disturbed and Sleepless

To the Editor:

I know people who were so disturbed by your recent comment in "Worldview" that the control of the Communists in the United States is now 30 to 50 per cent complete that they literally lie awake nights. You must not disturb people to this extent without prescribing the cure. What can we do—and undo?

EDNA T. WILMINGTON
HARVARD, ILL.

(EDITOR'S NOTE: As we stated originally, this comment was taken from "The Scoreboard" in *American Opinion* magazine showing the extent of Communist control in 105 countries. If readers are interested in the full list with comments we suggest you send 50 cents to *American Opinion,* Belmont 78, Mass., and ask for a copy of the July-August 1959 issue.

If more Americans knew the facts, there would be more sleepless nights. Two years ago Richard Arens, staff director of the House Un-American Activities Committee, said that the Communist take-over of this country would be complete in ten years if the present pace continued. Herbert Philbrick, of FBI counterspy fame, agrees that it is only a matter of time until America becomes a Communist nation unless, as he puts it, "we begin to throw some switches."

What can we do? The biggest task is to awaken Americans to the danger. The experts agree that complacency is our No. 1 enemy. Get concerned and disturbed! Then pray and seek God's face. He is still God of the nations. Seek a return to America's spiritual heritage. Agitate for civic righteousness. Use your democratic privileges and put into office those who believe in the dignity of the individual and the American way of life.)

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Evangelical Newsfront

The Chaplans' Liaison Committee, a special NAE group exploring how to awaken the churches and servicemen to their responsibilities each to the other, met in Chicago recently. Attending were (left to right) Kenneth Swetland of the Wheaton office; Dr. Rufus Jones, NAE treasurer; Rev. Donald H. Gill, assistant secretary of public affairs; Dr. C. C. Burnett, NAE secretary; Dr. George L. Ford, executive director; Dr. Clyde Taylor, secretary of public affairs; Rev. Albert S. Taylor, Eastern regional director; Miss Groff and Mrs. Gwinn, both of Protestant Religious Educational Services, and Rev. Mahlon L. Macy, NAE field director.

inter-church

Servicemen's Committee Meets

CHICAGO, Ill.—First steps to utilize evangelical servicemen as "missionaries to the military" were taken recently when a special committee appointed by the NAE Board of Administration met here.

Dr. George L. Ford, executive director of NAE who conducted servicemen's retreats in the Orient last year, told the committee that the concept of getting the servicemen to do something for the church is not a profound one, but it is a different approach from the one which asks, "What can we do for our servicemen?"

The committee decided to make a survey to find out what is being done in this area and to take as its own purpose the coordination of present activities and then to fill in the gaps.

A subsequent meeting was held a few days ago in Washington.

ABS Budget Largest Ever

NEW YORK CITY — The largest operating budget in the 143-year history of the American Bible Society was recommended here at a recent meeting of the ABS advisory council. The council, representing fifty-five denominations, suggested a budget of $4,000,000.

Speakers at the council meeting, emphasizing the need for an increased budget, pointed out that the total number of volumes of Scriptures distributed during the past year was less than the year's increase in population.

Among other recommendations made by the council were the development of publication facilities in countries where Scripture importation is likely to be curtailed; printing of Scriptures with large type, brightly colored covers and interesting pictures, and distribution to "disenfranchised groups in the United States, such as migrants, prisoners and delinquents."

Where to Find

PAGE	
27	Denominations
30	Education
33	Evangelism
26	Inter-Church
35	Personalia
26	Press
29	Public Affairs
33	Sunday School

press

New Volume Scheduled

GRAND RAPIDS, Mich.—*Dictionary of Theology,* a major contribution in the theological field, is scheduled for release March 1 as the 20th anniversary publication of Baker Book House. Within the compass of some 400,000 words, it will treat the important Biblical terms of theological import plus other terms used to give expression to theological ideas.

It contains articles written by 136 different theologians under the direction of Editor Everett F. Harrison of Fuller Theological Seminary. Dr. Geoffrey W. Bromiley, also of Fuller, is associate editor, and Dr. Carl F. H. Henry, editor of *Christianity Today,* is consulting editor.

Better Press Relations

WASHINGTON — A guidebook entitled "Better Press Relations for Evangelical Churches" has been issued here by the Office of Public Affairs of the National Association of Evangelicals. The 31-page booklet is designed to give practical advice to pastors or the 28,000 churches of forty conservative Protestant denominations which make up the NAE membership.

The manual, which is edited by Rev. Donald H. Gill, assistant secretary of Public Affairs, recommends that every church establish a public relations committee to study the whole aspect of its approach to the public—through newspapers, radio, television and other media of communication. It further suggests that a "press secretary" be appointed for each church.

Autographing Party

WHEATON, Ill. — "The Word for This Century," edited by Dr. Merrill C. Tenney, dean of the Wheaton College Graduate School, was released here recently at an autograph party in the college bookstore.

Contributing to the volume, which emphasizes various aspects of evangelical Christianity, are Dr. Carl F. H. Henry, editor of *Christianity Today;* Dr. Kenneth S. Kantzer, chairman division of Biblical Education and Apologetics at Wheaton; Dr. Stuart C. Hackett, assistant professor of Theology, Louisiana College, Pineville, La.; Evangelist Billy Graham; Dr Glenn W. Barker, professor of New Testament, Gordon Divinity School, Beverly Farms, Mass.; Dr. V. Raymond Edman, president Wheaton College; Dr. John F. Walvoord, president Dallas (Tex.) Theological Seminary, and the late Dr.

T. Leonard Lewis, president of Gordon Divinity School at the time of his death.

In commenting on "The Word for This Century," Dr. Daniel Poling, editor of *Christian Herald,* has this to say: "The volume is of major importance in the field of theology. It is a clear, and indeed eloquent statement of the case for conservative evangelical faith."

New Spanish Titles

CHICAGO—More than fifty new evangelical books in Spanish will come from the Moody presses during the next few years, Moody Press officials have announced. Included in the number will be a new one-volume Bible commentary, books for young people and a complete Bible story book for children.

Impetus for the new output came from the recent conference on missionary literature held in Cali, Colombia, attended by Mr. Peter Gunther of Moody Press. "Distribution of Spanish literature has shown great gains in the last few years," said Mr. Gunther. "New book centers have been opened in some large cities such as Rio de Janeiro, Bogota, San Jose and Havana." Mr. Gunther went on to say that the new books planned for publication will do much to meet the "dearth of basic Spanish literature" which still exists.

denominations

Merger Stage Set

CHICAGO, Ill.—When two Lutheran mergers are consummated—one this year and one in 1962—the number of separate Lutheran bodies will be reduced from 16 to 11.

The American Lutheran Church, combining the Evangelical, American and United Evangelical Lutheran Churches, will have its constituting convention April 22-24 in Minneapolis under the theme, "Thine Be the Glory." Highlight of the program will be the premiere performance of a cantata, "Una Sancta," written by Dr. Paul Christiansen of Concordia College, Moorhead, Minn., for the historic occasion of the merger. It will be sung by the combined choirs of the nine senior colleges of the uniting churches.

Four other Lutheran bodies—United, Augustana, Finnish Evangelical and American Evangelical — will consummate a merger in June 1962 under the name of "Lutheran Evangelical Church in America." The name was adopted at a recent meeting of the Joint Committee on Lutheran Unity which has been working since 1956 to merge the four groups.

Stressing the ecumenical character of the approved name, the nomenclature committee's report pointed out that "we are a part of the larger Evangelical Church of the Christian world . . . We are a Lutheran part."

This merged group will be the largest of the Lutheran bodies with 3 million members. The Lutheran Church —Missouri Synod is second with 2,315,000, followed by the American Lutheran Church with 2,250,000.

Golden Anniversaries

CLEVELAND, Tenn. — The Church of God, which has its headquarters here, has designated 1960 as its "Year of Golden Harvest," according to statement from Charles W. Conn, public relations director. Two departments of the Church will observe their fiftieth anniversaries during the year.

Church of God Evangel, oldest Pentecostal publication in America, will publish a golden anniversary edition on March 7. To commemorate the fiftieth anniversary of world missions, a caravan of members and friends sailed from Miami, Fla., to the Bahama Islands on January 1 and conducted services both on shipboard and in Nassau. Two ships, the *S. S. Bahama Star* and the *S. S. Weymouth,* were needed to accommodate the 750 persons who made the four-day tour. Speaker for the occasion was Rev. C. R. Spain, field representative of Church of God world missions.

Architects' Conference

NASHVILLE, Tenn.—Leading architects from all parts of the United States are being invited to a conference here March 15-16 under sponsorship of the church architecture department of the Southern Baptist Convention.

It is necessary, W. A. Harrell, secretary of the church architecture department explains, to assist architects in developing buildings designed to follow Southern Baptist educational methods and church polity. For example, designing a baptistry is something new to many architects, but this is a necessary part of the church

NEWS CAPSULES

- In an average week last year, an estimated 49 million adults attended church and synagogue services, the Gallup Poll reported. This is 47 per cent of the adult population and compares with 49 per cent—or an estimated 50,500,000—who attended church on a typical Sunday in 1958.

- The 15th annual National Sunday School Convention, sponsored by the National Sunday School Association, will be held October 12-14, 1960 at the Kiel auditorium in St. Louis, Mo.

- A survey of 168 member churches of the World Council of Churches reveals that 90 of them do not ordain women and that only 48 admit women to the full ministry. Nine churches "ordain women to a partial or irregular ministry" and 21 churches supplied no definite information.

- Hollywood will present its version of the life of Norman Vincent Peale in a film based on the book, "Norman Vincent Peale, Minister to Millions," by Arthur Gordon. The film will be produced by Frank Ross who made "The Robe."

- The U. S. Brewers Foundation has dropped a series of magazine ads carrying the slogan "Good for You" as a result of protests from religious and temperance groups. The beer ads, which first appeared in June, ended in November.

- An East African ruler, King George D. K. Rukidi III of Toro in Uganda, has offered land in his country to build a Protestant and a Roman Catholic church. He said he would also help build church schools, noting that only the increased practice of Christianity can protect his 500,000 subjects from Communist propaganda.

- Two-thirds of the needed $2½ million has been raised to build the headquarters of the World Council of Churches in Geneva. The modern structure will have 275 offices, chapel, library and meeting room for 200 to 400 persons.

- Almost 71 cents out of the taxpayer's dollar will go for war, either military preparation or the cost of past conflicts, the Friends Committee on National Legislation has reported after an analysis of funds voted by the last session of Congress.

- Pennsylvania's Governor David L. Lawrence vetoed a bill passed by the legislature to exempt parsonages and rectories from real estate taxes imposed by local governments.

- The field of concern for the Methodist Board of Temperance has been broadened to include smoking. The decision was made, officials said, in light of the mounting evidence that smoking is harmful to health.

1960 Conference Plans

Mark your calendar with these additional 1960 Conference dates (see previous issues of *Action* magazine). You won't want to miss these challenging and inspiring events.

March—10-28, Winona Lake Bible Conference Tour to Hawaii—air-sea cruise and circle tours of Oahu, Kaui and Hawaii. Daily Bible Conference sessions with conference leaders.

March 28—April 2—Latin America Mission Conference, Park-of-the-Palms, Keystone Heights, Fa.

April—6-8, Associated Church Press Annual Convention, Roosevelt Hotel, Washington, D. C.

May—1-8, Back to the Bible Conference, Lincoln, Nebr.

July—14-17, Annual Meeting of the Conservative Congregational Christian Conference, First Congregational Church, North Collins, N. Y. Featured speaker, Dr. J. Marcellus Kik.

August—7-11, Christian Booksellers Convention, Hotel Sherman, Chicago, Ill.

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structure since Southern Baptists immerse rather than sprinkle converts.

To help overcome some of the problems involved and to assist churches, Mr. Harrell reports, the church architecture department has developed the following four-point program: (1) To work with church building consultants, (2) to make available architectural data sheets and other materials; (3) to make facilities of the architectural department known through field work and conferences, and (4) to call the conference on March 15-16 to help acquaint leading architects across the nation with Southern Baptists on a first-hand basis.

New Baptist Secretary

POPLAR BLUFF, Mo.—Rev. J. L. Mondy has recently been named as the first executive secretary for the General Baptist Association. The new position was created upon recommendation of the Survey Commission and Mondy was elected to fill it.

He is a graduate of Oakland City College, Oakland City, Ind., and of Southern Baptist Theological Seminary, Louisville, Ky.

The denomination has established its headquarters here where its publishing house is also located.

LEM Midwinter Conference

MINNEAPOLIS—The 1960 Midwinter Evangelistic Conference sponsored by the Lutheran Evangelistic Movement, Inc., was held at First Augustana Lutheran Church here January 26-31, according to announcement by Evald J. Conrad, acting director.

Sessions — morning, afternoon and evening — were centered around the theme, "God's Word for Today's World." Dr. John Lavik, former president of Luther Theological Seminary, Saskatoon, Saskatchewan, brought a series of three messages on "Preaching the Word of God Today." Rev. C. O. Satre, pastor of St. Paul's Lutheran Church (ELC) here brought the evening evangelistic messages. Also among the speakers were Rev. T. L. Rydbeck, pastor of St. Paul's Lutheran Church (Aug.); Rev. W. E. Klawitter, director of "Psalm of Life," radio ministry of the Lutheran Bible Institute, and Dr. Iver Olson, faculty member of Augsburg College and Seminary.

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public affairs

POAU Conference

WASHINGTON—"Religion and Public Affairs," an election-year theme, will keynote the Twelfth National Conference on Church and State, to be held in Boston, Mass., February 8 and 9, it was announced here by Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State.

Held annually by POAU, this year's Conference will study church-state problems revolving around aid to education, birth control, foreign aid, donable property, church tax exemption, slum-clearance projects and the effect of religion on politics.

Among featured speakers described by Dr. Archer as "the keenest minds in the church-state field" are: Richard C. Raines, Methodist Bishop; Clyde W. Taylor, secretary of Public Affairs for the National Association of Evangelicals and Louie D. Newton, president of POAU and former president of the Southern Baptist Convention.

Daytime sessions of the Conference will be at the Tremont Baptist Temple and evening rallies are slated for John Hancock Auditorium.

POAU has purchased the building adjoining their headquarters at 1633 Massachusetts Avenue for expansion purposes, President Newton reports.

No Tax on Housing

WASHINGTON—Ordained ministers of the Gospel who are employed as ministers of music or religious education are now eligible to exclude from federal income tax any housing allowance paid to them in lieu of parsonage, the Internal Revenue Service has declared here.

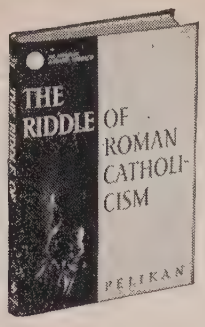
Among the points explained is that a "minister of religion" must be ordained and be employed in duties associated with a church or church-related institution. A minister of music likewise must be ordained. If unordained religious education or music directors have erroneously excluded housing allowances from their taxable income they are expected to contact their local District Director and correct their returns. Internal revenue officials emphasize that in such cases no penalty will be imposed if the taxpayer voluntarily corrects his mistake, but that tax will be collected with interest from the date due.

"Christ on the Mountain"

SPEARFISH, S. Dak. — A huge statue of Christ, to be known as "Christ on the Mountain," is to be erected on Spearfish Mountain near here.

The idea of a statue in America similar to the famous image of Christ on the mountain overlooking Rio de Janeiro, Brazil, was first conceived by Senator Francis Case (R.-S.D.). Spearfish Mountain was considered to be a suitable setting for the statue since it is the home of the world famous Black Hills Passion Play.

The move to erect the statue has gained momentum with the selection of a board of trustees and officers and the approval of the group's by-laws by its private, non-sectarian committee.



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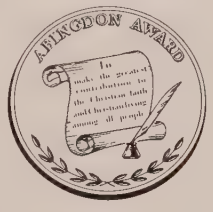

This award has been established to encourage the writing of books of outstanding merit in the broad field of Christianity. The award is offered at intervals of approximately two years to the author of the book manuscript which, in the opinion of the judges, will make the greatest contribution to the Christian faith and Christian living among all people.

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education

Dr. Fakkema Lectures

CHICAGO—Dr. Mark Fakkema, educational director of the National Association of Christian Schools, is scheduled to give his thirty-lecture course on "Christian Philosophy of Education" February 1—12 at the Open Bible Day School in Baltimore, Md. He has just completed a similar series at the Northeast Christian Day School, Philadelphia.

The Southeastern States Christian Teachers Fellowship, Dr. Fakkema has announced, will be held February 25-27 at Colonial Hills Bible Church, East Point, Georgia. The main speaker will be Mr. Roy Lowrie, principal of the Delaware County Christian School in Newton Square, Pennsylvania.

Teacher Placement

FORT WAYNE, Ind.—An Evangelical Teacher Placement Agency to serve evangelical higher education has been organized here with Dr. S. A. Witmer as its director. Purpose of the organization, Dr. Witmer indicates, is "to function as an agency to assist in placing staff, faculty and administrative personnel in institutions of higher

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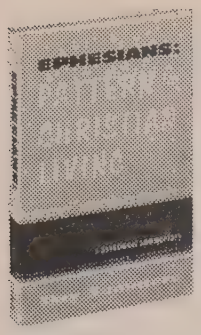

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The plan to organize a not-for-profit teacher placement service for evangelical institutions of higher learning was sparked by the Commission of Educational Institutions of the National Association of Evangelicals and the Education Commission of the National Holiness Association. Officers are Dr. John Fadenrecht, president; Dr. Stephen W. Paine, vice-president; Dr. Harold W. Reed, secretary, and Dr. Herbert W. Byrne, treasurer. Other members of the board are Dr. Ernest Keasling, Dr. Carl H. Lundquist, Dr. Milo A. Rediger, Dr. Glenn Richardson and Mr. Herbert J. Taylor.

SBTS Accreditation

LOUISVILLE, Ky.—Southern Baptist Theological Seminary, which went through a period of crisis recently, closed its centennial year in full accreditation with the American Association of Theological Schools.

Some doubt was cast upon membership of the Seminary in the AATS when twelve SBTS professors were dismissed. The seminary's trustees, however, later rescinded the dismissals and accepted the professors' resignations. When the Association reviewed the seminary's standing it was decided to renew its accreditation.

New Film Studio

MUSKEGON, Mich.—Gospel Films, Inc., which has its offices here, is planning a new office building and studio to be built soon northeast of Muskegon. Much of the labor and material for the structure, officials say, will be supplied by manufacturers, labor unions, retailers, wholesalers and residents of Muskegon who donated more than $20,000 in a recent campaign fund launched by the Muskegon Chamber of Commerce.

A non-profit organization which both produces and distributes religious movies, Gospel Films was incorporated

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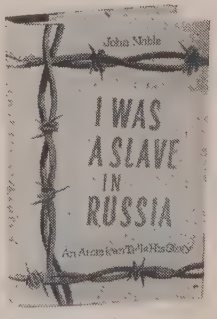

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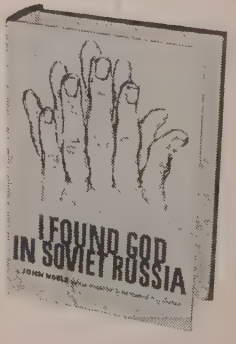

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in 1950 by a group of Muskegon and Grand Rapids businessmen, charter members recall, "on faith and shoestring." It produces religious-educational sound motion pictures, both in black-and-white and color, film strips and related visual aids for religious education and evangelization.

At the recent annual meeting of Gospel Films, Jack Sonneveldt of Grand Rapids was re-elected to his ninth term as president. Other officers (all Muskegon men) are: Dr. Claude A. Van Andel, vice president; Kenneth O. Anderson, secretary, and Charles R. Peterman, treasurer.

Governor Speaks at DTS

DALLAS, Tex.—Oregon's governor, Mark Hatfield, will be the keynote speaker at the annual Founders' Day Banquet of Dallas Theological Seminary, February 26. His address will highlight the theme, "Campaigning for Christ."

The third year class, who plan the banquet each year, indicate that they invited Mr. Hatfield to be the banquet speaker because of "his influence as an outstanding Christian leader as well as political figure." Governor Hatfield is moderator of the First Baptist Church in Salem, Ore., as well as a Sunday School teacher.

The Seminary's Founders' Banquet each spring draws together over 600 students, alumni, faculty members and friends. Governor Hatfield is the latest, sponsors of the banquet say, in a long line of speakers famous in Christian circles. Last year the address was brought by Dr. Frank E. Gaebelein, headmaster of Stony Brook School in New York.

evangelism

Graham Crusades

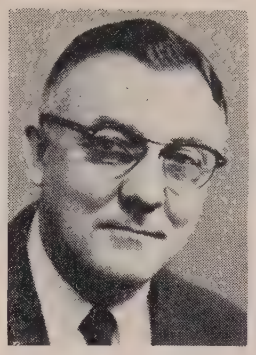
MINNEAPOLIS — Evangelist Billy Graham expects to conduct a crusade in Germany next September, his office has announced. He is scheduled to address several rallies in Berlin, Hamburg and Essen.

Also on Dr. Graham's schedule is a crusade in Miami, Florida. Site and dates were agreed upon at a meeting between the Billy Graham team and representatives of the sponsoring Greater Miami Ministerial Association, Council of Churches and Ministerial (Negro) Alliance. The three-week crusade is slated to begin March 4, 1961 in Miami Beach Exhibition Hall.

sunday school

First S.S. Convention

FORT WORTH, Tex.—The first nation-wide Southern Baptist Sunday School Convention will be held here March 29-31 at Will Rogers Coliseum, it has been announced by Southern Baptist leaders. Those expected to attend include associational Sunday School officers, Sunday School superintendents, pastors, superintendents of missions, department officers, teachers, class officers, and all others interested in Sunday School work.



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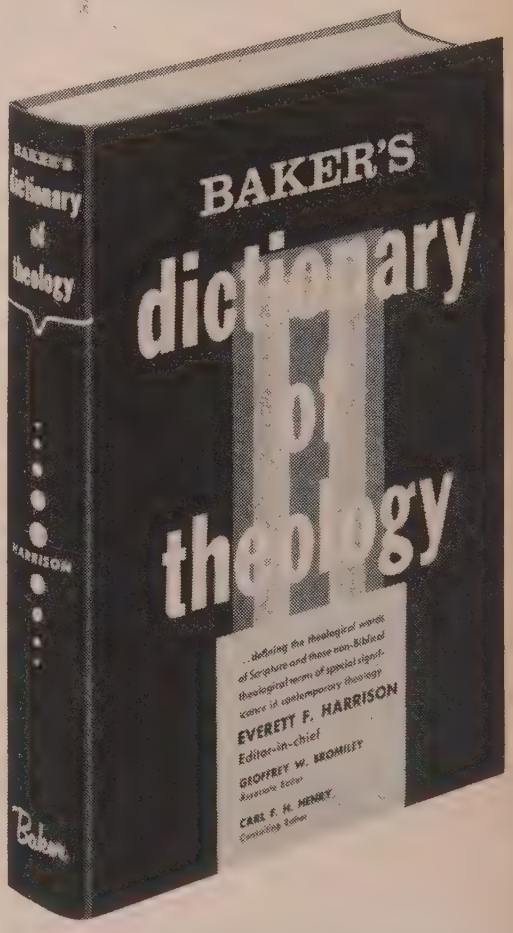

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personalia

J. Marcellus Kik, with *Christianity Today* since its establishment four years ago, has resigned as associate editor. He plans to devote his immediate future to writing books and filling evangelistic speaking engagements.

T. Ralph Applebury, professor at Pacific Bible Seminary, Long Beach, Calif., from 1930 to 1939, will return to the PBS faculty February 1, according to announcement by President Kenneth A. Stewart. Professor Applebury, whose field of specialization is New Testament language and exegesis, is now minister of First Church of Christ, San Fernando.

Robert Phillips, born of missionary parents in Hong Kong, has been appointed by the Bible Institute of Los Angeles as assistant superintendent of its Hong Kong Department. Mr. and Mrs. Phillips, formerly missionaries in Viet Nam with Orient Crusades, plan to leave for their new work in Hong Kong before Easter.

Percy H. Harris, president of London (Ontario) Bible Institute and Theological Seminary, has died of polio at the age of thirty-seven years. A. Dr. Percy H. Harris memorial fund has been established to provide increased facilities for the girls' dormitory at London Bible Institute.

Earl V. Pierce, who served as president of the American Baptist Convention in 1938-39, is dead at the age of ninety.

William Sanford LaSor of Fuller Theological Seminary, Pasadena, Calif., has been asked to serve on the editorial board of *Revue de Qumran,* an international, interfaith, and polylingual quarterly publication published in Paris. The periodical is devoted entirely to a discussion of the Dead Sea Scrolls.

Phillip B. Harris is the new secretary of the Training Union Department of the Southern Baptist Convention. He succeeds Dr. J. E. Lambdin who held the post for thirty years.

Robert G. Lee, the only three-term president of the Southern Baptist Convention in the past two decades, has announced his retirement as pastor of Bellevue Baptist Church in Memphis, Tenn. His decision was made public on the eve of this thirty-second anniversary as pastor of the Bellevue church.

Elizabeth M. Evans, who ministers under sponsorship of World Evangelical Fellowship to the Island of Taiwan, has returned to this country for an eight-months' furlough. In company with her sister, Kathryn Evans of Radio Station HCJB, Quito, Ecuador, she is on an extensive speaking tour across the country. She plans to return to Taiwan in September 1960.

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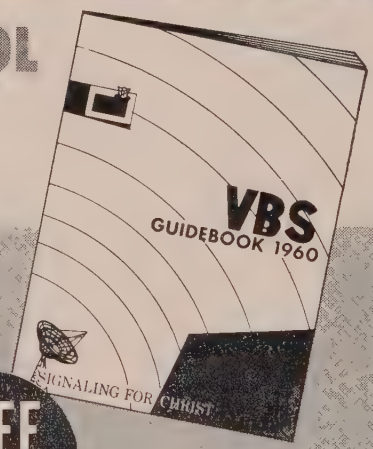

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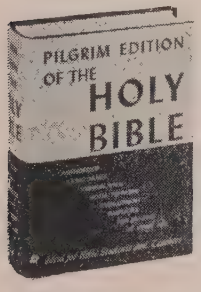

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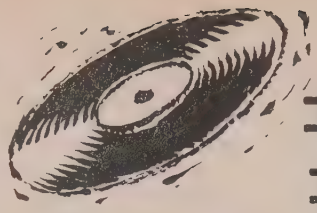

record reviews

KURT KAISER . . . PIANO is an album of piano solos that provides a delightful listening experience. That the artist is a top-flight musician is evidenced by the sparkling arrangements, which are his own, and the interpretations which run the gamut of musical moods. Highly pleasing. Word Records, No. W 3093-LP.

Even Me, Then Jesus Came, He Hideth My Soul, This Is My Father's World, His Eye Is on the Sparrow, Bring Them in, Jesus Paid It All, Swing Low Sweet Chariot, Wayfaring Stranger, I Lay My Sins on Jesus.

THE BEACON QUARTET SINGS GOSPEL QUARTET FAVORITES is one of the best albums featuring the modern "gospel" song that we have heard. It is tastefully done which may be accounted for by the fact that the quartet members are not "professional" singers and so haven't resorted to the popular showmanship. We think this album shows how gospel songs ought to be sung. Diadem Productions, No. DLP-104.

Only a Look, Farther Along, Then I Met the Master, There Is a Fountain, We Shall Shine as the Stars, Every Day and Every Hour, The Meeting in the Air, We'll Understand It Better, He Washed My Eyes with Tears, In the Sweet By and By, Wonderful Peace, Tell My Friends.

BLESSED ASSURANCE is the title of an album that fits only one man—George Beverly Shea. A background chorus blends with Shea's rich bass to make a fine presentation. RCA Victor, No. LPM-1967.

Blessed Assurance, Sweet Peace the Gift of God's Love, Under His Wings, Peace to Those Who Believe Yes There Is Comfort, All That Thrills My Soul, When God Is Near, It Is Well with My Soul, Security, If We Could See Beyond Today, He Whispered Peace Be Still, Saviour Again to Thy Dear Name.

SHORELINE HIGH SCHOOL TEEN CHORALE (in suburban Seattle) presents a varied repertoire in this album that will remind many a listener of his own high school glee club. Personally, we never tire of hearing the fresh, vigorous voices of groups such as this. All of the selections here are sung a cappella, and without listing them (there are 16) we can tell you they range from spirituals to Christmas selections to sacred works by Palestrina and Schein. Corner Stone Records, No. SH 825 LP.

GARDEN OF THE HEART by the Ralph Carmichael Singers is a unique album—the choral interpretations all done a cappella have an almost instrumental sound. Only very talented voices singing the expert arrangements of Ralph Carmichael could produce such an effect. We especially like the "Shadrack" spiritual which the conductor suspected would provide ammunition for the reviewers. It is a well-balanced and splendidly performed album and one you will thoroughly enjoy. Sacred Records, No. LP 8018.

The Garden of My Heart, Wonderful Wonderful Jesus, O for a Thousand Tongues, Overshadowed, Church in the Wildwood, The Peace that Jesus Gives, Sun of my Soul and Jesus the Very Thought of Thee, Shadrack, Whispering Hope, Near to the Heart of God, The Saviour Is Waiting.

A GALAXY OF CORNER STONE RECORDING STARS is a sampler that features 16 different artists such as Tony Fontaine, Dick Goodwin, the Bob Shepard Chorale and others. Some of the selections are old, some new, all enjoyable. Corner Stone Records, No. G102 LP.

I HEARD GOD TODAY features tenor soloist Dick Goodwin who is a discovery of Audrey Meir after he was converted at age 31 from a jazz drummer's life. His interpretations of the songs in this album—eight of which are original Meir compositions—are excellent and the songs themselves deserve a wide audience. Because there is so much on the album which is new, it requires more concentrated listening than one with a familiar sound, but it is worth the time and effort. Corner Stone Records, No. DG 780 LP.

I Heard God Today, He'll Never Fail, The Unveiled Christ, Don't Spare Me, Real Peace, His Hand on Mine, By Grace, It Is Glory, Condemned, Someday Sometime, I'll Understand, I'm Here to Stay, Sweet By and By.

BETH FARNAM is a double album by this soprano soloist that deserves all of the accolades that it will undoubtedly get. Every one of the carefully selected numbers is performed with matchless perfection. Her clear voice commands every rendition—even over the beautiful and effective Ralph Carmichael Orchestra—but it is not dominant. The message of every song is the dominant part and it makes listening to the album a thrilling worship experience. There are no weak spots—it holds up all the way through. By all means own this album! Sacred Records, No. LP 8031-32.

The Holy City, I Know That My Redeemer Liveth, O Holy Night, Where You There, Battle Hymn of the Republic, Why Should He Love Me So?, Stranger of Galilee, When I Kneel Down to Pray, Oh I Never Shall Forget the Day, Fairest Lord Jesus, Precious Hiding Place, Saved By Grace, All That Thrills My Soul.

YESTERDAY'S VOICES is likely to become a collector's item. It contains the actual voice reproductions of 14 of the great Christians of past generations. Included are D. L. Moody, Ira Sankey, Billy Sunday, Homer Rodeheaver, Harry Ironsides, Gipsy Smith, Charles M. Alexander, Mel Trotter, J. Wilbur Chapman, General William Booth, George W. Truett, John E. Brown and Peter Marshall. Some of the reproductions are, of course, scratchy but all are clear and very distinguishable. News Commentator Paul Harvey narrates. This is another one you should put in your library. Word Records, No. W 3076-LP.

OF GOD I SING features the smooth bass voice of former operatic star Bill Carle in some individualistic stylings that are superb. Some solo albums seem interminable—the end of this one comes much too quickly. Doris Akers' Sky Pilot Choir and the Audrey Meir Choir give a "lift" to some of the numbers. It is hard to pick any one song off the album for mention, but we like "The Circuit Ridin' Preacher." In hearing it, you get the idea that Carle does too. RCA Victor, LPM-1945.

I Am Persuaded, Some Golden Daybreak, Saved By Grace, I Cannot Fail the Lord, Until Then, Lord Don't Move the Mountain, Of God I Sing, Follow Me, Nearer My God to Thee, Room at the Cross for You, So Send I You, The Circuit Ridin' Preacher.

United Evangelical Action

INDEX — VOLUME 18

No. 1-12 — March 1958 — February 1960

Prepared by Earl R. Jones

Editorials **Articles** **Newsfront**

A

A.A.B.C. Stands for—S. A. Witmer, 122
Accrediting Association of Bible Colleges — A.A.B.C. Stands for, 122
Action Visits a Christian Campus, 120
Adoption, Moment to Remember, 238
Ahead in Action (ed.), 111
American Bible Society, 267
American Scientific Affiliation—No Conflict Between These Scientists and Theologians, 183
America's Number One Bibliophile—Larry Ward, 78
Arnebergh, Roger—The Christian in Law Enforcement, 157
Ask Dr. Sunday School, 42, 174, 222, 270, 302, 325, 391
Authors—So You Want to Write a Book, 73

B

Baker, Herman—So You Want To Write a Book, 73
Bible—Greek New Testament, 194; Universal Bible Week, 193
Bible Colleges—Accrediting Association of Bible Colleges, 122; A.A.B.C. Stands for, 122
Biblical Novel, The—Arnold D. Ehlert, 84
Bloomhuff, Verda—C D and the Minister, 14; N.S.S.A.'s Thrilling Triplets, 233
Bloomhuff, Verda, 20
Bodey, Richard Allen—Is Your Church Successful, 277
Boehmer, Stewart—Theories of Man vs. The Word of God, 310
Books—Fifty Best, 80; Reviewer's View of the Year in Books, 77; Ten Most Helpful Books in My Library, 76; For All, Passion or Pastime, 360; Fifty Best, 362
Book Reviews, 199, 370
Books for Evangelicals—Arnold D. Ehlert, 199, 285
Boyer, Gwen Roberts—Who Says Your Church Can't Have a Library, 366
Brighter Side (ed.), 233
Brown, Wilmer N.—How Far Is Canada From Evangelical Organization, 313

C

Calvin—Mark Calvin Memorial Year, 83
Canada, Evangelicals in, 313
Catholic, see Roman Catholic
Chaplain, 56
Chaplains—Prison Parish, 161; Liaison Committee, 378
China—No Sounding Brass (ed.), 54
Christian Day School—Readin', Writin', 'Rithmetic, 124
Christian Education—Action Visits a Christian Campus, 120; Like Charity, 137; Needed Eggheads With Character, 117; Readin', Ritin', 'Rithmetic, 124
Christian Endeavor—International Convention, 213
Christian Hope—Theories of Man vs. The Word of God, 310
Christian in Law Enforcement, Roger Arnebergh, 157
Christianson, Wayne—There Is Hope for Our Aimless Sunday Schools, 231
Christmas—a Date or a Fact, Peter Eldersveld, 309
Christian Literature—Biblical Novel, 84; Decline of Good Reading, 242; Needed: Ammunition for Our Front Line Troops, 246
Christian Literature—see Books
Christian Literature for the World's Millions—Harold B. Street, 368
Christian Writers Association, 321
Church Planning—There's Help for You in Planning Your Church Site, 49
C. D. and the Minister—Verda Bloomhuff, 14
Civil Defense and the Minister, 14
Clyde Taylor Reports, 49
Coleson, Edward P.—Where Is the Lord God of Elijah, 181
Convention—Forward Together, 129; NAE convention, 320; NSSA's Thrilling Triplets, 232; Why Triplets, Dr. Risley, 241
Communism—God and Mr. K (ed.), 303
Communism—Conflict of the Ages (ed), 269
Communism—John Noble, Slave, 209, 243, 283, 292, 327, 371
Correll, Dr. Sidney, 320
Criminals, Let's Be Christian to, 158
Cuba—Missionary Views the Cuban Revolution, 6
Cutting Corners by Degrees, Enock C. Dyrness, 123

D

Deal, William S.—Just a Minute (Devotional), 370
Declaration of Dependence (ed.), 175
Decline of Good Reading—A. W. Tozer, 242
Devotional—William S. Deal, 370
DeVisser, Peter—A Return to Good Reading, 359
Diploma Mills—Cutting Corners by Degrees, 123
Disaster Plan, 15
Does Rome Still Persecute?—Don Hillis, 119
Dyrness, Enock C.—Cutting Corners by Degrees, 123

E

Easter, Golden Glow of, 5
Ecuadorian Indians Charge Priest Ordered Beatings, 185
Ecumenical Council—NAE Reacts to Pope's Call, 9
Education—see Christian Education
Ehlert, Arnold D.—The Biblical Novel, 84; Books for Evangelicals, 199, 285; Reviewer's Review of the Year in Books, 77; Passion or Pastime, 360
Eighty Days Around the World for Missions—Clyde Taylor, 9
Eikland, Olav, Like Charity, 137
Eldersveld, Peter, Christmas—a date, 309
Evangelical Alternative—Mahlon L. Macy, 234
Evangelical Position of NAE—Stephen W. Paine, 184
Evangelical Press Association, 20, 258, 347
Evangelical Literature Overseas, 266
Evangelical Literature—see Christian Literature, Books
Evangelical Welfare Agency—Moment to Remember, 238
Evangelicals in Enfield U.S.A. (ed), 175
Evangelism—Greater Europe Mission, 192; Melbourne Crusade 56, 99; Pierce Osaka Crusade, 192; Sydney Crusade, 141; World Vision Crusade, 56; Germany and Miami Crusades, 385

F

Fernandez, Jose—Truth About the False K C Oath, 208
Ferris, Fred G.—That the World May Believe, 206
Fifty Best Books, 80, 81
Films—Footsteps of Livingstone, 267; Winona Lake Film Festival, 267
Ford, George L.—How to Increase Your Missionary Outreach, 280
Forward Together—Convention Report, 129
Freed, Paul, 289

G

Germany—Evangelical Church Day, 255
Gill, Donald H.—10,000 Teens Show Evangelical Youth Potential, 375
God and Mr. K (ed), 303
Golden Glow of Easter—Dorothy C. Haskin, 5
Good Reading, A Return to—Peter deVisser, 359
Graham, Billy, Melbourne, 28, 56, 99; Sydney Crusade, 141; Wheaton Centennial Meet, 213; Germany and Miami Crusades, 385

H

Haskin, Dorothy C.—Golden Glow of Easter, 5
Hawaii—On admission Day, 283
Hertzberg vs. Paul (ed.), 303
Hillis, Don—Does Rome Still Persecute, 199; Is Romanism Christian, 75; Will Rome Rule the World, 47
Hoogstra, J. T.—Calvin Memorial Year, 83
How Far Is Canada From an Evangelical Organization—Wilmer N. Brown, 313
How to Increase Your Missionary Outreach—George L. Ford, 280

I

Institutional Chaplain—Prison Parish, 161
Is Romanism Christian, Hillis, 75
Is Your Church Successful, Bodey, 277

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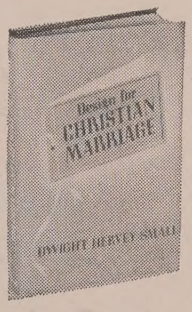

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J

Japan—Protestant Centennial, 295
Jewish Christians (ed.) Hertzberg vs. Paul, 303
Jewish Evangelism—Hertzberg vs. Paul, 303
John Noble, Slave, 209, 241, 283, 292

K

Knights of Columbus—Truth about the False KC Oath, 208
Khrushchev—God and Mr. K. (ed), 303; Khrushchev, 299
Krutza William J.—Let's Be Christian to Criminals, 158

L

Latin America—Reaching Intellectuals in Latin America, 205
Law Enforcement, The Christian and, 157
Let's Be Christian to Criminals—W. J. Krutza, 158
Like Charity—Christian Education Begins at Home—Olav Eikland, 137
Lindsell, Harold — Whither Accreditation for Evangelical Seminaries, 118
Livingstone, Footsteps of (film), 267
Lost: The First Round (ed.) 223
Library, Who Says Your Church Can't Have a—Gwen Roberts Boyer, 366

M

Macy, Mahlon L.—The Evangelical Alternative, 234
Maybe Somebody Told Her (ed.), 175
Missions—Eighty Days Around the World for Missions, 9; Evangelical Foreign Missions, 218; Evangelical Literature Overseas, 266; That the World May Believe, 206; How to Increase Your Missionary Outreach, 280; Japan, 254; Light of Life Program, 193; Missionary Medicine, Nicaragua, 321; Pentecostal Assemblies, 320; Orient Crusades, 193; United World Missions, 320; Union Rescue Mission; World Wide Vision, 253; World Gospel Mission, 266
Missionary Literature—Needed: Ammunition for Our Front Line Troops, 246
Missionary Medicine, 218
Missionary Views the Cuban Revolution, 6
Moment to Remember, 238
Mooneyham, W. S.—A Prison Parish with 4000 Souls, 161
Move to Scuttle (ed), 111
Mumme, James H.—Reaching the Intellectuals in Latin America, 205
Murch, James DeForest—Tribute to a Faithful Servant, 13

N

National Association of Evangelicals—Chaplaincy, 56; Convention plans, 320; Evangelical Alternative, 234; Evangelical Welfare Agency, 238; Evangelism and Church Extension, 251; Student seminar, 55; Time to Act (ed.), 269; Midwest regional, 62, 166, 253, 299; Northwest regional, 252; Officers and Boards (pictures), 10, 12; What I like about NAE Conventions, 7; Women's Fellowship, 31; World Evangelical Fellowship, 206
NAE Convention—Your Golden Opportunity, 8; We Gather Together (ed.), 18
NAE Reacts to Pope's Call, 9
National Council of Churches—No Sounding Brass (ed.), 54
National Religious Broadcasters, 19
National Sunday School Association—Convention attendance, 323; Convention programs, 190; Youth week, 291; Thrilling Triplets
Nativity—Christmas—a Date, 309
Needed: Eggheads with Character—Stephen Paine, 117
New Books & Reprints Mark Calvin Memorial Year—J. T. Hoogstra, 83
Noble, John—Questions About Communism, 209, 243, 283, 292, 327, 371
No Conflict Between These Scientists and Theologians—J. Barton Payne, 182
No Sounding Brass (ed.), 54

O

Obscene Literature—Lost: The First Round (ed.), 223; Public Needs to Help (ed.), 175
Obscenity—30, 165, 259

P

Paine, Stephen W.—Evangelical Position of NAE, 184; Needed: Eggheads with Character, 117
Payne, J. Barton—No Conflict Between These Scientists, 182
Peace—Conflict of the Ages (ed.), 269
Persecution—Does Rome Still Persecute, 119; Ecuadorian Indians Charge Beating, 185
Pornography—Lost: The First Round (ed.), 223
Prayer, Universal Week of, 320
Prison Parish With 4,000 Souls—W. S. Mooneyham, 161
Prisons—Let's Be Christian to Criminals, 158
Protestant Press Month, 258
Provocative Dress—The Brighter Side (ed.), 223
Public Needs to Help (ed.), 175

R

Radio-TV—WRMF, 19; NRB Convention, 19; Voice of Tangier, 289
Reaching the Intellectuals in Latin America—James Mumme, 205
Readin', Writin', 'Rithmetic Plus Religion—Larry Ward, 125
Reading—see Christian Literature, Books
Redemption—Is Your Church Successful, 277
Religious Literature—see Christian literature
Remarkable Conversion, 13
Resurrection—Golden Glow of Easter, 5
Reviewer's View of the Year in Books—Dr. Arnold D. Ehlert, 77
Risley, Clate—Sunday School in Today's World, 236
Roman Catholic Church—Is Romanism Catholic, 75; Ecuadorian Indians Charge Beating, 185; Does Rome Still Persecute, 119; Remarkable Conversion, 13; Shades of Periwinkle (ed.), 18; Will Rome Rule the World, 47.

S

Schaper, Robert N. Your Golden Opportunity, 8
Seminaries—Whither Accreditation for Evangelical Seminaries, 118
Service Men—Retreats, 208
Shades of Periwinkle (ed.), 18
Smith, Wilbur—America's Number One Bibliophile, 78
So You Want to Write a Book—Herman Baker, 73
Spain, Protestant Situation in, 278
Spain—Spanish Pastor on Trial, 208
Summerfield, Postmaster—Public Needs to Help (ed.) 175
Student seminar, 55
Sunday School in Today's World—Clate Risley, 236
Sunday School—Sunday School in Today's World, 236; There is Hope for Our Sunday School, 231
Street, Harold B.—Christian Literature for the World's Millions, 368

T

Taylor, Albert S.—What I saw in Hawaii, 282
Taylor, Clyde—Eighty Days Around the World for Missions, 9; Clyde Taylor Reports, 49
Theories of Man vs. the Word of God—Stewart L. Boehmer, 310
Ten Most Helpful Books in My Library, 76
That the World May Believe—Fred G. Ferris, 206
There's Help for You in Planning Your Church Site—Neil Winegarden, 49
There's Hope for Our Aimless Sunday Schools—Wayne Christianson, 231
Time to Act (ed.) 269
Tozer, A. W.—Decline of Good Reading, 242
Tribute to a Faithful Servant, 13
Truth About False K C Oath—Jose Fernandez, 208
Truth About the Protestant Situation In Spain, 278

U

Un-American Activities Committee—A Move to Scuttle (ed.), 111
United Church of Canada—Theories of Man vs. the Word of God, 310
Universal Bible Week, 193, 320

W

Ward, Larry—America's Number One Bibliophile, 78; Readin' Writin', 'Rithmetic plus Religion, 125
We Gather Together, 18
What I Saw In Hawaii on Admission Day—Albert S. Taylor, 282
Wheaton Centennial—Billy Graham Crusade, 213
Where Is the Lord God of Elijah?—Edward P. Coleson, 181
Whither Accreditation for Evangelical Seminaries—Harold Lindsell, 118
Why Triplets, Dr. Risley, 241
Will Rome Rule the World—Don Hillis, 47
Willey, Thomas H.—Missionary Views the Cuba Revolution, 6
Winegarden, Neil—There's Help for You in Planning Your Church Site, 49
Witmer, S. A.—A.A.B.C. Stands for, 122
World Council of Churches, 261
World Evangelical Fellowship—That the World May Believe, 206
World Gospel Mission, 266
World Radio Missionary Fellowship, 19
World Wide Vision, 253, Crusade, 56
Writing—So You Want to Write a Book, 73

Y

Your Golden Opportunity—Robert N. Schaper, 8
Youth for Christ, 93, 213, 375
Youth Potential, 10,000 Teens Show Evangelical—Donald H. Gill, 375

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Dr. Clate A. Risley, executive secretary of the National Sunday School Association, will answer your questions on the Sunday School. Address him 175 N. Franklin Street, Chicago 6, Illinois. All communications will be answered but only such answers as may be of general interest will appear in this column.

What time should Sunday school begin?

What time Sunday school should begin and what time it does begin are, of course, two different things. We may say Sunday school begins at 9:45 and yet the superintendent doesn't start anything until 9:50, and so we think it begins at 9:50. Actually Sunday school begins the moment the first pupil arrives.

For every age group the 15 or 20 minutes before the formal opening of Sunday school are as important as the 15 or 20 minutes after. This valuable pre-session time should be carefully planned, and used to prepare pupils for what follows, or for informal instruction.

Actually the time the Sunday school department assembly opens should be determined by the whole church schedule for the day. If morning worship is at eleven, Sunday school ought to begin at least 9:45 and preferably 9:30 in order to get a full hour in.

As in any school, there must be a certain amount of time allowed for taking records and getting to class. We need to be sure that the time for teaching of the Word of God is not shortened. This is the primary purpose of the Sunday school. If we fail to do this we shall fail in our over all objectives. How much time do we need? Young people and adults ought to have 40 to 50 minutes in class. Younger children less time in class and more time in their assembly. Every school ought to aim for a total of 75 minutes in Sunday school and decide when they need to start to accomplish what must be done in that time.

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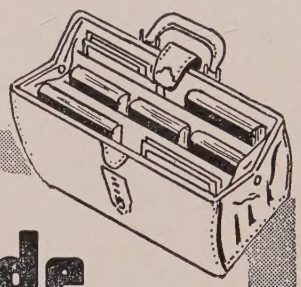

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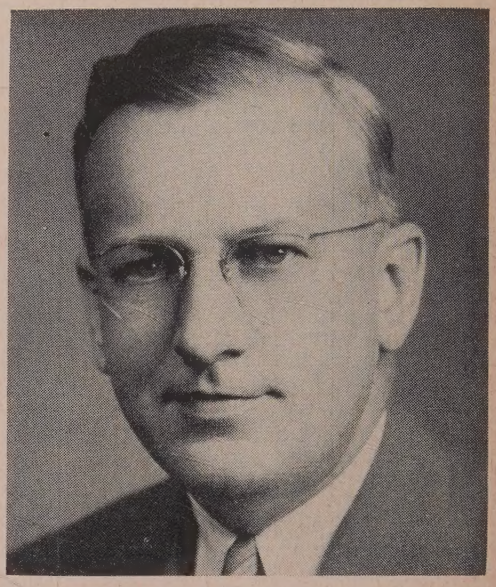

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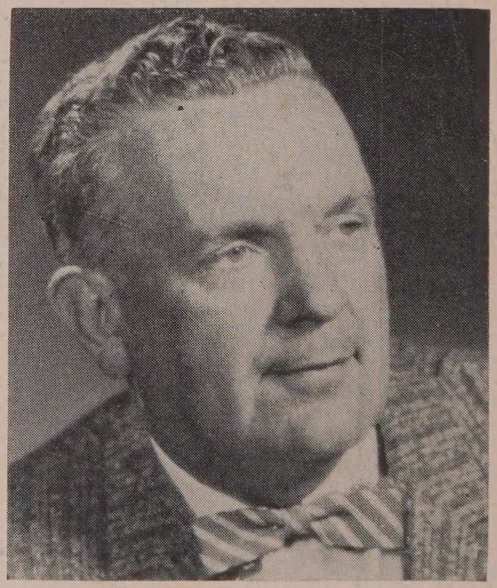

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